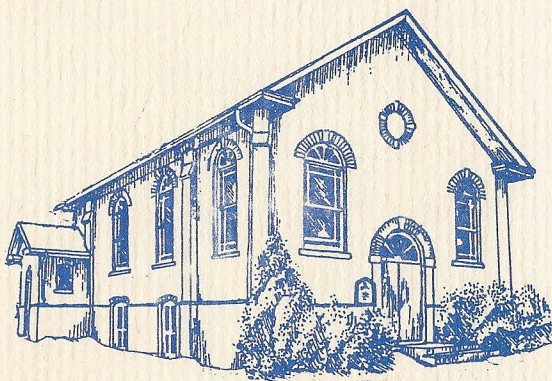
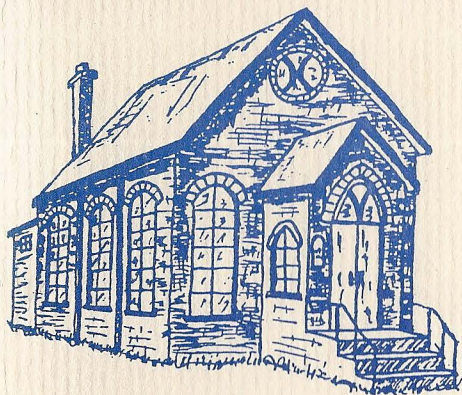


A History of Mountsberg and Westover Baptist Churches

written by
Michel R. Belzile



2nd Baptist Church, West Flamboro (1844-1850)
Regular Baptist Church, Flamboro East (1850-1930)
Mountsberg Baptist Church (1930-1994)



*In Celebration of
150 years of Service
to Jesus Christ*

2nd Regular Baptist Church, Beverly (1845-1892)
Westover Baptist Church (1892-1995)

"Jesus Christ is the same yesterday, and today and forever"
(Hebrews 13:8)

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PREFACE

It was Miss Eba Haines who first compiled a written history of the Mountsberg and Westover Baptist Churches in 1961. Eba was 8 years old when her father, Rev. E.J. Haines, accepted a call in 1905 to serve as pastor of the three-point charge consisting of the Mountsberg, Westover, and Freelton churches. As a "PK" (pastor's kid), Eba was warmly adopted into the life of all three churches and was later baptized as a teenager into the wider Body of Jesus Christ. In 1911, following the closure of Freelton Baptist Church, Eba became a member of Westover. Then, in 1917, when Westover and Mountsberg ended their relationship as a joint pastoral charge, Eba once again transferred her membership, but this time to Mountsberg where her father continued to serve as pastor until 1923.

A historian at heart, Eba Haines always sought to preserve the history of the churches and the memory of the people that had so significantly shaped her faith and Christian walk. In 1937 she wrote a history of Freelton Baptist Church which has been reprinted as *Appendix B*. Then in the early 1960's she wrote a series of 14 articles on the histories of Mountsberg and Westover Baptist Churches, as part of a monthly church-sponsored community newsletter, which were later reprinted as a history booklet entitled, *The Saga of Our Churches*. In those articles Eba chose a unique way of presenting the historical events of each church: when the two churches existed as separate charges, she recorded their histories in parallel columns; when they shared a common history and pastor (as a multi-point charge), she chose a single column format. In faithfulness to her vision of the "Saga" of these two churches, I have done likewise.

It is my prayer that this history book might serve the cause of Jesus Christ. It is my hope that we might learn from the successes and failures of the past, and gain wisdom, strength and courage for the future. May we also find within these pages of history hope for the present as we seek both old and new ways to draw the people of our communities into a saving knowledge of Jesus Christ. May we be united in the vision for the future which was adopted by both Mountsberg and Westover in January 1994:

To Develop, Demonstrate, and Declare our faith in Jesus Christ, through relevant life-transforming worship, Christ-centred fellowship, an effective teaching and equipping ministry, and involvement in both community and world missions.

Finally, I would be remiss if I did not offer a special word of thanks to the many church members, adherents, and former pastors who have helped to shape this history by providing pictures, sharing memories, offering suggestions, clarifying facts, correcting grammar, and proof-read draft upon draft. I pray that the errors that have crept into this book will in no way detract from the spirit of the people of these churches who gave of their lives in service to Jesus Christ, in this place called Flamborough.

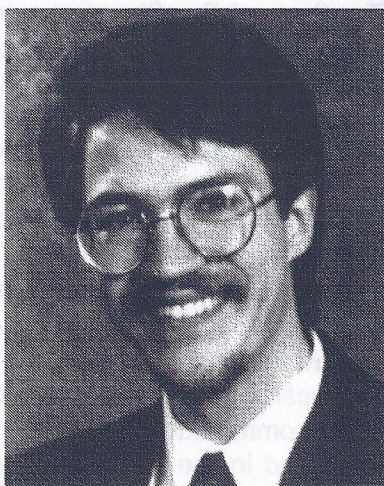
Realizing that the history of any church is, in fact, *a living story*, it is my hope that ten or twenty years from now there will be another who will reinterpret the life and ministry of these two churches as they have grown in their knowledge of and service to Jesus Christ.

Happy 150th Anniversary, Mountsberg and Westover Baptist Churches.

Michel R. Belzile
August 1994



Miss Eba Haines
(1897 - 1979)

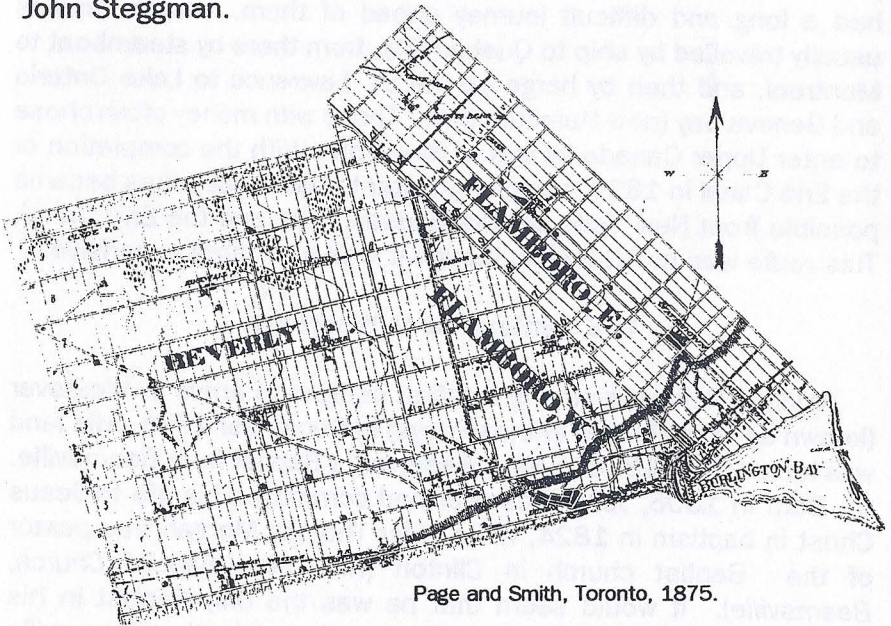


Rev. Michel R. Belzile
(1962 -)

CHAPTER 1

SETTLERS WITH A DREAM (1793-1844)

"On the morning of Tuesday, July 30, 1793, His Majesty's schooner, the *Mississauga*, sailed into what is now Toronto harbour, on the north shore of Lake Ontario, and disembarked on the beach a sturdy, round-faced, clean-shaven British officer . . . together with a detachment of Queen's Rangers, in their green uniforms." ¹ This British officer was none other than Colonel John Graves Simcoe, the first lieutenant-governor of Upper Canada. No sooner had he arrived, he issued instructions that the land be surveyed for the purpose of settlement. The task of surveying the territory now known as the Town of Flamborough fell upon deputy surveyors Augustus Jones and John Steggman.



Page and Smith, Toronto, 1875.

By 1797, Cootes Paradise (now Dundas), Ancaster, and the Southern concessions of Beverly Township and Flamboro West were ready for settlement.

By 1825, thousands of Scottish, Irish, and English emigrants were making their way to Upper Canada. In the fifteen year period from 1825-1840, the population of Upper Canada soared from 158,000 to over 400,000.²

Hopeful settlers, with romantic dreams of a better life and a brighter future for their families, courageously embarked upon ships headed for the promised land of Upper Canada, in order to claim their portion of Canadian soil. Most sold all they had, choosing to travel lightly, bringing only the essentials. In those days, the voyage across the Atlantic usually took between five and six weeks. Space on these ships was cramped, food was scarce, and disease was rampant. Cholera and typhoid, which had reached epidemic proportions in both Britain and central Europe, also found their way on to ships headed for Upper and Lower Canada. One passenger in every twenty-eight never reached the promise land, suffering a painful death at sea. Those who did make it across the Atlantic still had a long and difficult journey ahead of them. Large families usually travelled by ship to Quebec City, from there by steamboat to Montreal, and then by barge up the St. Lawrence to Lake Ontario and Geneva Bay (now Hamilton Bay). Those with money often chose to enter Upper Canada by way of New York. With the completion of the Erie Canal in 1825, access by water to the Great Lakes became possible from New York, via the Hudson River and the Erie Canal. This route was much faster, though it was also more expensive.

The Settlement of Westover

William Reid was among the first settlers to arrive in Westover (known as Donnybrook³ in those days) in December 1798. His land was later sold in 1828 to John Westover; a Baptist from Beamsville.

Born in 1806, John Westover had committed his life to Jesus Christ in baptism in 1824, while Elder Thomas Morgan was pastor of the Baptist church in Clinton (now *First Baptist Church, Beamsville*). It would seem that he was the only Baptist in his family, for no other "Westover" is mentioned in the Beamsville church records. His wife, Lydia Havens, on the other hand, had been raised within the Baptist fold from the day of her birth on June 7, 1806. Having lost her father when she was but a year old, Lydia and her four older siblings had been educated in the Christian faith

by her mother, Charity Havens. Lydia was 14 years old when she accepted Christ as her Lord and Saviour, and 19 years of age when she finally committed her life to Jesus in baptism and became a member of the *Charlotteville Baptist Church* (now *Vittoria Baptist Church*), on November 13, 1825. A year later, Lydia Havens left Charlotteville and joined the congregation in Clinton (*Beamsville*). It was there that she met John Westover. In 1830, John and Lydia were married, and then made their way to Donnybrook in the Township of Beverly, to settle the land John had purchased two years earlier.

Shortly after their arrival, they affiliated themselves with the *First Baptist Church of Beverly*,⁴ and remained there until 1845 when John and Lydia Westover helped establish *The Second Regular Baptist Church of Beverly* (now *Westover Baptist Church*). It was John Westover who orchestrated the establishment of a Post Office in 1835 on the corner of Westover Road and 6th Concession. He erected the building on his own land and at his own expense. This is probably why the village came to inherit the name of Westover.

The Settlement of Mountsberg

Unlike Westover, the community of Mountsberg, at the Northern tip of Flamboro East, was settled much later. Among the earliest settlers were the Campbells and the Cameron brothers. They arrived from Scotland in 1832 and 1833 respectively. Not much later John Haines and William Barnes made the journey to Mountsberg from Wiltshire, England in 1833. That same year there also came three Wingrove brothers: Thomas⁵, Charles⁶, and George⁷. They were originally from Northampton, England and had spent a few years in Campden (southeast of Beamsville) prior to settling in Mountsberg. It was in Campden that Thomas Wingrove met and married his wife, Catherine. Then in 1835, a group of Methodists from Lincolnshire, England made their way to Mountsberg: the families of Philip Johnson, Cornelius Hewins, John Revel, Josiah Mount, and Joseph Page. That year also saw the arrival of Abraham Purnell Sr. of Gloucester, England. Then in 1838 there came yet another Wingrove brother: James⁸, and his wife Sarah.

For each one of these families, their Canadian dream had come at great risk, and for many, at great cost. Alexander Robertson Sr.

(a charter member of *Mountsberg Baptist Church*) is a case in point. In April 1834, Alexander Robertson Sr. decided to follow his dream for his family into Upper Canada. Canada would offer farmland they could call their own, a place to raise a family and live off the soil. And so Alexander Robertson Sr. left Romoch Perthshire, Scotland with his wife Christian and their seven children and travelled to Glasgow. From there, they journeyed across the Atlantic by ship to New York, up the Hudson River by boat, along the Erie Canal, through the Great Lakes, and finally arrived in Dunnville, Upper Canada in the Summer of 1834. Within weeks of their arrival, tragedy struck the Robertson home: his wife Christian was struck ill and died within days. Alexander was left a widower with seven children: Catherine, Alexander Jr., Margaret, Angus, Janet, Anne, and William. In December of that year, he bought 166 acres of land on the 8th Concession, Flamboro West and settled there with his seven children. Shortly after their arrival, tragedy struck again when Janet, his 20 year old daughter, died of pneumonia.

Alexander Robertson's story is a sad one but unfortunately not uncommon. There was great risk in following one's dream and there were many losses along the way.

END NOTES

¹ W. Steward Wallace, *A First Book of Canadian History* (Toronto: The MacMillan Company, 1928), 90.

² Harry A. Renfree, *Heritage and Horizon: The Baptist Story in Canada* (Mississauga: Canadian Baptist Federation, 1988), 91; and R. Douglas Francis, Richard Jones, & Donald B. Smith, *Origins: Canadian History to Confederation* (Toronto: Holt, Rinehart and Winston of Canada, 1988), 214.

³ Donnybrook is a suburb of Dublin, Ireland. Up until 1855 it was also the site of the annual Donnybrook Fair, renowned for its rowdy brawls.

⁴ John Sr. & Elizabeth Shaver and Lydia Westover were members of *First Beverly*, and John Westover served that church as a deacon.

Little is known about *The First Regular Baptist Church of Beverly*. In the Minutes of the *Beamsville Church*, for April 30, 1836, we read: "Resolved that Bros. Henry Rott, J. Beam and S. Kitchen be delegates to sit in Council with the brethren in Beverly for the purpose of organizing a church." Thus, *The First Regular Baptist Church of Beverly* was probably officially organized in 1836. However, the church may have existed as early as 1833 for their first pastor, Elder John Miner, is said to have arrived in Beverly in 1833 (*Christian Messenger*, July 16, 1857). From that moment on we find sporadic references to the *First Beverly Church* in

various Baptist documents up until 1853: *Upper Canada Eastern Baptist Association Annual Report* (1837), *Mountsberg Minute Book* (1844), *Westover Minute Book* (1845), *Grand River Association Annual Reports* (1844) (1850-53). However, after 1853, we find no further mention of *First Baptist Church, Beverly*.

As well, little is known about the actual site of *First Baptist Church, Beverly*. However, recent findings offer us some exciting evidence in favour of a location within the town of Lynden, in Flamborough. Henry Howard, in his "Lynden Letter" dated December 15, 1888, and reprinted in *The Pioneers of Beverly*, pp. 90-107 writes: "A Sabbath school was organized here [in Lynden] over 50 years ago [before 1838]. Isaac Blasdell went to Toronto on foot and brought a package of books on his back for the use of the school. The Episcopal Methodists built a parsonage near the school house also. The first Methodist Minister that I remember was Elder Baley, ..." (p. 95). Yet, while Henry Howard remembers Isaac Blasdell (whom he calls "Deacon Blasdell" elsewhere in his letter) to be an Episcopal Methodist, the official minutes of *The Upper Canada Baptist Association* for the period 1844-52, lists him as an official delegate for *First Beverly*, and a deacon of *First Beverly* as of 1850. There is also mention of his receiving a licence to preach in 1852. Furthermore, Deacon Isaac Blasdell served *Westover Baptist Church* as a Supply Preacher in 1863-64. In addition, an article dated November 23, 1840 included in that year's *Canadian Union Annual Report* records "21 baptized by W.L. Baley" in Beverly. Thus, it is highly probable that, what Henry Howard remembers to have been an Episcopal Methodist Church from its early beginnings in the 1830s, was in fact *The First Baptist Church of Beverly*, pastored for a short time by Elder Baley. It is also likely that by 1854, this Baptist congregation was absorbed into the growing Methodist fold, following the establishment of the New Community Methodist Church of Lynden in the early 1850s (*Pioneers of Beverly*, p. 95). A few years after the New Community Methodists arrived, the two Lynden churches united to form what is now the Lynden United Church. (*Pioneers of Beverly*, p. 235).

Among the many Baptist's who were members of *First Beverly*, we find the following names: John & Elizabeth Shaver, John & Lydia Westover, Joseph Lemon and son James, J. Cummins, George Cummins, Isaac & Rebecca Blasdall, W. White, James Skinner, Jepeth Skinner and his sons Jephtha, and Benjamin. Among those listed as pastors we find: Elder John Miner (1833-45), Elder W. Porterfield (1837), Elder Wm. Cook (1840), Elder Baley (1840?), Elder Samuel Read (1845), and Elder Joseph Clutton (1846, 1851-5?),

⁵ Thomas Wingrove (1802-1876) and his wife Catherine Griffin (1805-1867) became charter members of Mountsberg Baptist Church. One of their daughters, Mary, married Rev. William Forsyth (pastor of Mountsberg Baptist Church from 1860-1869).

⁶ Charles Wingrove (1790-1853) and his wife Sarah Houser (1789-1852) are listed among the founding members of the Mountsberg Methodist Episcopal Church though their son, James Jr. (1813-1891), and his wife Lucy Jones became charter members of the Mountsberg Baptist Church.

⁷ George Wingrove (1804-1865) is also listed among the founding members of the Mountsberg Methodist Episcopal Church.

⁸ James Wingrove Sr. (1808-1882) and his wife, Sarah Bell (1815-1889) were the great-grandparents of Evelyn Page, William Wingrove, Earl Wingrove, and Lloyd Wingrove.

CHAPTER 2

THE BIRTH OF TWO CHURCHES (1843-1853)

MOUNTSBERG

To trace the origins of *Mountsberg Baptist Church* we must first look to the minutes of *Dundas Baptist Church* for it was through their ministry that the *Mountsberg* church came into being.

Thanks to the faithful ministry of Elder Joseph Clutton of *Dundas Baptist Church* (a former Flamboro West farmer turned pastor), sixteen residents of the Mountsberg-Freelton area came to accept Christ and request believer's baptism in the Spring of 1843. Following baptism, they became members of *Dundas Baptist Church*, existing as a separate congregation known as "The Brock Road Branch" for they met in homes along the Brock Road in Freelton.

Then on September 15, 1844 this "Brock Road Branch", consisting of sixteen members, requested that they be dismissed from *Dundas Baptist Church* in order that they might organize themselves as a distinct and visible church of Christ in the community of Freelton. Their request was granted unanimously.

Thus on December 29, 1844,

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On October 3, 1845, in a small log schoolhouse, 22 residents of Westover, in the Township of Beverly, gathered to form *The Second Regular Baptist Church of Beverly* (The church would only acquire the name *Westover Baptist Church* in 1892). Delegates from surrounding Baptist Churches were present, including Elder Joseph Clutton (pastor of *Dundas* and *Flamboro East*) who delivered the sermon. At this service, 22 members accepted a Declaration of Doctrine in the presence of representatives from *Ancaster*, *1st Beverly*, *St. George*, *Dundas*, and *Waterloo*. These 22 charter members were:

George & Mary Archer⁴
Samuel Cook
John Embury, Sr.
John Embury, Jr.
Ann Embury

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thirteen of the original sixteen members gathered together to form *The Second Baptist Church of West Flamboro*. These thirteen charter members were:

George & Ann Fearnley¹
Julia Fearnley
Alexander Robertson, Sr.
Alexander Robertson, Jr.
Ann Robertson
Margaret Robertson
Loammi Sutton
Sarah Titmas
James Jr. & Lucy Wingrove
Thomas & Catherine Wingrove

Elder Joseph Clutton of Dundas preached the sermon and agreed to lead the church in worship "every fourth Lord's Day". Thomas Wingrove and Alexander Robertson Sr. were called to serve as the church's first deacons. George Fearnley, Loammi Sutton, and Thomas Wingrove were elected as trustees and were thus given the task of finding a location for a "meeting house". Ironically, the site chosen was on land owned by Craig Haggins, one of the three members of the "Brock Road Branch" who had chosen not to join the newly formed church due to conflicts with Elder Clutton and some members of the church. Later Craig Haggins, along with Jane and John

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Ester Embury
Catherine Fletcher⁵
James & Mary Jamieson
Joseph & Harriet Mason
Frederick & Mary Miles
William & Mary Nunn
Elizabeth Shaver
Simeon Titmus
John & Lydia Westover
James & Margaret Wilson

One month later, on November 1, 1845 four more members were added to the roll:

Edmund Creekmore
Jesse Nunn
John Shaver⁶
Sarah Stringer

It was also at this meeting that John Westover was called to serve as the church's first deacon. The following month, he would also accept the office of Treasurer.

In those early days, Covenant Meetings fulfilled an important role in the life of the church. Each month, on the Saturday afternoon before communion, the congregation of baptized members would gather to prepare itself for the Lord's

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Haggins would be "excommunicated" (excluded) from *Dundas Baptist Church* for causing dissension in the church over this issue and refusing to attend both *Dundas Baptist Church* and the newly formed church of Flamboro West.

By 1847 the church's membership had risen to 20 members following the addition of Thomas Atkins (the church's first clerk), Matthias Benford, Angus and Helen Clark, John and Catherine Maddaugh², Arch Watson, Sarah Wheeler, and James Wingrove Sr.

The church's first major controversy emerged in 1847-48 when it was discovered that Craig Haggins, who owned the church property, intended to allow the Brock Road to be diverted onto the site of the church's meeting house. A new place of worship would have to be found. So angry was Deacon Alexander Robertson Sr. over the way the whole controversy had been handled, that he, along with his children Ann, Margaret, and Alexander Jr., eventually had to be excluded for causing dissension.

Finally, the home of Thomas Wingrove, on Campbellville Road (one km West of the present church) was chosen as the site for Sunday morning Bible Readings. The Mountsberg schoolhouse (on the corner of Campbellville Road

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Supper. Attendance at these meetings was required in order to partake of the Lord's Supper the following day, and thus the average attendance usually exceeded fifty. These were the days of "closed communion". Covenant Meetings served as a time for close fellowship, public confession, and church discipline. Members and "backsliders" were expected to confess their sin to God publicly before the congregation. Those who refused to accept the discipline of the church were excluded from the church's membership, and the communion table was closed to them, until they heeded the church's discipline. Though this may seem harsh to us today, it was the accepted practice among the churches in those early days.

In 1847, *Westover* affiliated itself with *The Eastern Association*, yet two years later, transferred to *The Grand River South Association* (see endnote 3).

It was not until December 1849 that the

MOUNTSBERG

and Center Road) would be used in the afternoon for preaching services and monthly communion.

In June 1850, a pastoral call was extended to one of the church's members, Mr. Job Moxom, who was later ordained in 1852. That same year, on September 28, 1850, a Service of Recognition was held at which time the church accepted a Declaration of Faith (see Appendix A), was received into *The Eastern Association of Baptist Churches*,³ and changed its name to *The Regular Baptist Church of Flamboro East* (The church was later renamed, *Mountsberg Baptist Church*, in 1930). Following this Service of Recognition, the members of Mountsberg began monthly Covenant Meetings prior to communion, during which members were expected to attend and prepare themselves for The Lord's Table through public confession and celebrative praise for God's goodness and blessings. "*The Psalmist*" was adopted as the hymnbook to be used during these covenant meetings and other services of worship.

Then, in June 1852, *Mountsberg* transferred its affiliation to *The Grand River South Association* (see endnote 3).

Finally, in the Fall of 1852, a church building was erected on the

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church finally called Elder Isaac Elliot to serve as its first pastor.

From 1845 until 1849 the congregation and Sabbath School met at John & Lydia Westover's home. It was only in 1850 that a church building was finally erected on land donated by Deacon John Westover. The church building was officially opened on November 17, 1850, with both Elder Elliot and Elder Clutton (pastor at *Dundas*) preaching one hour dedicatory sermons in the morning followed by two more one hour sermons offered in the by Elder Clark and Mr. Moxom (pastor at *Mountsberg*).⁷

William Wallace, Duncan McKenzie, and Deacon John Westover were elected to serve as the church's first trustees. 144 years later, this building still serves as *Westover Baptist Church's* place of worship.

Following the resignation of Elder Elliot in December 1850, George Patton of St. George accepted a call to the *Westover* church and was ordained three weeks later on January 18, 1851.

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North-West corner of 13th Concession (now Campbellville Road) and Center Road, at a cost of 116 pounds, 8 shillings, 9 pence sterling (about \$580). The church building was officially opened on Saturday, November 6.

Two months later, in January 1853, the church's first recorded tea meeting was held in the church to help clear the building's debt.

The church's first recorded baptism was administered by Elder Patton (*Elder was the title given to ordained clergy*) in an open pond in December 1848. During Elder Patton's four and a half year ministry, 42 new members were added to the church.

END NOTES

¹ George and Ann Fearnley settled in Mountsberg in 1838.

² Ancestors of Michael Merritt.

³ On September 28, 1850, *Mountsberg Baptist Church* was received into *The Eastern Association of the Grand River District*, consisting of churches such as *Ancaster*, *Dundas*, and *St. George*. Yet in June 1852, the church chose to transfer its affiliation to *The Grand River South Association* which included churches such as *Guelph*, *Hillsburgh*, *Erin*, and *2nd Beverly (Westover)*. *The Grand River South Association* eventually became *The Midland Counties Association*, and then later *The Guelph Association*. It wasn't until some time in the 1930's that *Mountsberg* joined *The Niagara-Hamilton Association*.

⁴ George and Mary Archer arrived from England and settled in Beverly, on the 4th Conc., lot 13, in 1836.

⁵ Catherine Fletcher was an ancestor of Jean Ferrier.

⁶ John Shaver was the husband of Elizabeth Shaver.

⁷ Elder Elliot preached on Haggai 1:7-9; Elder Clutton preached on Zechariah 4:10; and Elder Clark preached on First John 4:19.

CHAPTER 3

STRUGGLES, RENEWAL, REVIVAL (1854-1888)

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Struggles

The first ten years of church growth were followed by a period of struggle. Following the resignation of Elder Moxom, the church remained pastorless from 1854 until 1860, except for the brief interim ministries of Elder Hoyle and Elder Clutton. So turbulent were these years that there are no church minutes for the period between August 1854 and March 1859.

Finally, in January 1860, it was decided to seek a pastor. On March 3, 1860 a pastoral call was extended to William Forsyth, a member of *Union Church, Governors Road*. That same year John Maddaugh was called to the office of deacon. Shortly afterwards, Edward Hirst was appointed church clerk (an appointment he held for 18 years). It seems as though Pastor Forsyth had managed to bring stability back to the church

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Struggles

The years of rapid church growth experienced in the early years were followed by a turbulent period after the resignation of Elder Patton in January 1855. Elder Patton's successor, Elder Smith served a mere nine months. It was at this point that the church decided to approach *Dundas Baptist Church* and their pastor, Elder William A. Caldwell, about serving both the *Westover* and *Dundas* congregations. Both *Dundas Baptist Church* and Elder Caldwell agreed to this arrangement, though it only lasted eight months due to continuous disagreements regarding service times. It would seem that during this period, Elder Caldwell was also serving as pastor to the "Lemon's Settlement", probably located just East of Lynden on the 2nd Concession West.⁵ After the arrangement between *Dundas* and *Westover* came to an end, the church was once again left pastorless for four years, until Elder W. P. Hazelton accepted a

after seven years of struggle.

Then, in February 1862, Pastor Forsyth was ordained amidst some minor controversy. It would seem that during his ordination examining council, members of his former church (*Union Church, Governors Road*) had objections to his ordination, accusing him of "contempt of church", lying, and being double tongued. Ordination proceedings were postponed pending an examination of the charges. In the end, William Forsyth was found innocent of all charges and an ordination service was held on February 25, 1862.

Yet, while Elder Forsyth's ministry had stabilized the church, it would take time and much patience to work through almost seven years of neglect. Often Elder Forsyth became frustrated, twice offering his resignation, in 1863 and again in 1867. Each time the church asked him to reconsider. The first time he did return, but the second time he would only agree to serve as a supply preacher while they searched for another pastor. At one point, in the Fall of 1866, four

call to the church in 1861. By this time, the church's membership had declined from 82 in 1857 to 54 in 1861.

In November of that same year, only months after their arrival, Elder Hazelton and his wife Elvira were deeply shaken by the death of their one year old son, Herbert.

Seven months later, on the evening of June 16, 1862, the community was struck yet another blow when it learned of the sudden death of their beloved deacon, John Westover, at the age of 56. Despite the struggles and grief, it would seem that Elder Hazelton was able, nevertheless, to bring healing to the church during his three years of service. By the end of his ministry, church membership had risen to 79; with 23 baptisms in 1862.

Following the departure of Elder Hazelton, Isaac Blasdall (a member of *1st Beverly* at the same time as the Westovers and Shavers) led in the preaching of Scriptures until October 1864 when Elijah Chesney, a graduate of Woodstock College in Toronto, accepted a call to the church and was immediately ordained.

Elder Chesney's departure in 1865 was followed by a series of short interim pastorates. That year, arrangements were made to have

worship services in a row were cancelled due to non-attendance. A September 1866 entry in the church minute book, written by Elder Forsyth, reads as follows: "No meeting, members labouring for the meat that perisheth".

Renewal

Fresh hope of church renewal came on November 11, 1866, at a special day-long meeting of "prayer and humiliation". It was a day of spiritual growth and renewal for all involved. Shortly afterwards, the church decided to labour together to host the Annual Meeting of *The Guelph Association* to be held on June 21-22, 1867. In preparation, the church was re-roofed and painted.

After completing nine years of pastoral ministry, Elder Forsyth finally resigned in 1869.¹ Unfortunately, the stability and renewal he had laboured so hard to develop was short-lived. Elder Forsyth's ministry was followed by another five years of short interim pastorates which included Rev. James Mackie (1869-70), Rev. J.

Rev. William Forsyth of *Mountsberg* preach at *Westover* on a three month trial basis. This arrangement was terminated at the end of the probationary period, for reasons unknown. A year later, Elder Isaac J. Rice accepted a call to the church and served as pastor for a year. He was succeeded in 1870 by student-pastor James Samis of Woodstock College who accepted a call to the church in August 1870, was ordained as an Evangelist a week later, and then resigned after less than two months.

Renewal

The journey towards church renewal began with the return of Elder Isaac John Rice in 1871. He had only accepted to serve as interim pulpit supply, but three years later he accepted the call to be the church's pastor. In 1874, the church lost another charter member as John Shaver Sr. died at the age of 79. One year later, on November 18, 1874, Elder Rice, was called to preform yet another funeral; this time for Lydia Westover who had died in her 69th year. These tough years were further complicated by Elder Rice's failing health which forced him to resign in 1877, only to continue as

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Samis (1871), Rev. W. McDermand (1872), and Rev. A. Warren (1872-73). At one point *Mountsberg* even sought to unite with either *Westover* (1872) or *Waterdown* (1873), but both attempts proved fruitless. September 1874 saw the arrival of William Grant who was ordained in April 1875 and resigned in October of the same year. The year 1875 also saw the arrival of new hymnbooks to replace "*The Psalmist*" which had been introduced twenty-five years earlier.

Revival

Church revival came in 1876 during the ministry of Elder Wright, affectionately known as "Daddy Wright". In just ten months, his ministry led 19 people to faith in Jesus Christ and baptism; 16 of them were baptized on the same day. Included among those baptized were: Edmund & Jane Hurren², Elizabeth Wingrove³, John & Matilda Cartwright, and Alpheus & Hulden Mount.

Yet the joy of renewal was also dampened by the death of Thomas Wingrove on

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a supply preacher. It was during his ministry that a baptistry was installed in the church.

Revival

During his nine years of ministry, Rev. Isaac Rice was also blessed with church revival as had never been seen before. Revival meetings held every night of the week in April 1877, plus two nights a week and three times on Sunday in May, brought a Spirit-led revival into the community of Westover in the spring of 1877. During those two weeks alone, 90 people accepted Christ and were baptized. In that year alone, 122 new members were added to the church's membership roll. During Rev. Rice's nine years of ministry, at total of 145 Christians were added to the membership roll. The Baptist Convention Yearbook membership statistics for that period read as follows:

1875 - 39	1878 - 114
1876 - 38	1879 - 134
1877 - 35	1880 - 134

Then on the morning of February 20, 1880, the members of Westover were shocked to hear news of the death of their pastor at the age of 72, due to

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November 20, 1876, a charter member and the church's first deacon.

Rev. Wright was then succeeded by student-pastor M.G. Everton in October 1876. It was during his ministry that a two-point pastoral charge was established between *Mountsberg* and *Waterdown* (now *The Flamborough Centre Fellowship Baptist Church*). Following Pastor Everton's resignation, the two-point charge was served by A. McConnell who arrived in May 1878 and was ordained in August. That same year Edward Hirst resigned as church clerk after 18 years of service, and Alpheus Mount succeeded him. Alpheus Mount would go on to hold the office of church clerk for 39 years, making him the longest serving clerk in the history of the church.

Rev. McConnell completed his ministry at *Mountsberg* and *Waterdown* in February 1880, after which Rev. James Mackie served as interim pastor, until Rev. W.P. Hazelton accepted a call to the two-point charge in August 1880. Rev. Hazelton had served as pastor to the

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inflammation of the lungs. Rev. Isaac J. Rice was buried in the Westover Cemetery. His gravestone reads: "For 14 years pastor of the Baptist Church, Westover".

Rev. John Cameron became the church's next pastor; he sought to bring healing to a congregation still grieving the death of their beloved pastor. It was during Rev. Cameron's ministry that the church purchased a parsonage situated on the corner of Westover Road and 6th Concession (diagonally across from the store) at a cost of \$500.

A year later Rev. Cameron was succeeded by Rev. J.D. McColl. During Rev. McColl's ministry, an organ was purchased for the church at a cost of \$110. As well, a Mission Circle and Mission Band were organized under the faithful leadership of Jessie Shaver⁶. The very first meeting of the Westover Mission Circle occurred on March 29, 1882. Thirteen women attended this first meeting, among them:

President: *Mrs. McColl*
Vice-Pres: *Maria McIntosh*
Secretary: *Victoria Shaver*
Treasurer: *Myrna Embury*
Others: *May Shaver,*
Janet Self,
Lizzie Dunn, and

MOUNTSBERG

Westover congregation from 1861 to 1863.

On December 4, 1881, the church was deeply saddened by the death of Rev. Hazelton's 47 year old wife, Elvira.

Freelton Baptist Church

It was during Rev. Hazelton's ministry that the relationship between *Waterdown* and *Mountsberg* ended, and work began on a vision to establish a new church in Freelton. This vision was realized in May 1886 thanks to the faithful preaching ministry of Robert Hopkins of Hamilton. By the time Ronald Gregory had become pastor (1885-87) a new church building had been erected in Freelton, on land donated by Deacon John Maddaugh. Robert Hopkins gave a year's salary towards the new church building.

In January 1887, James Bracken succeed Ronald Gregory as pastor of both the *Mountsberg* church and the newly formed *Freelton* congregation. James Bracken was ordained two years later, with the Ordination Examining

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As well, it was during his ministry that the membership roll reached its highest peak at 138 (that was after the roll had been cleaned up and eight names had been dropped). Twenty-four baptisms are recorded for the year 1882-83, and the average worship attendance is listed as 100-120.

Then on January 27, 1884, Rev. McColl tendered his resignation effective April 30, 1884. A month later, he asked that the date of his resignation be advanced to the end of March in order that he might accept a call to a church in Dover, Illinois. The church accepted his resignation with regret.

The McColl Scandal

A month later, the reason for Rev. McColl's hasty departure became evident. On May 19, 1884 a committee of *The Brant Association* met with the church to discuss allegations of misconduct on the part of Rev. McColl. It would seem that he, a married man, had seduced a young woman in the congregation while serving as pastor. Furthermore, following his departure to Dover, Illinois, he had written a letter to her, sending her money that she might join him in Illinois (10 km from his own

Council's recommendation that he pursue formal theological studies at McMaster Hall. During his ministry, 30 new members were added to the church. These included: Job Revell, Charles & Phoebe Jane⁴ Revell, and Archibald Campbell.

Later, on May 3, 1891, during the pastorate of Rev. Alexander Gay, thirteen members of the *Mountsberg* church, who had been attending services at Freelon, would formally request that they be dismissed in order to form the *Freelon Baptist Church* (see Appendix B). These thirteen members were:

James & Maryette Berkholder
Alwilda Berkholder
John & Matilda Cartwright
Edward Hirst
Millie Lee
William & Nellie Revell
Loammi & Mary Sutton
Delila Sutton
Sarah Wheeler

The loss of Deacons Berkholder and Sutton necessitated the election of two new deacons: Archibald Campbell and Alpheus Mount.

home). It was resolved that both Rev. McColl and this young lady be excluded from the church. A month later, in response to a request made from *The Brant Association*, the conduct of Rev. McColl was denounced in a letter for publication issued to *The Canadian Baptist*, *The New York Examiner*, and *The Chicago Standard*. Two weeks later Rev. McColl's ordination credentials were revoked.

In July 1884, George Chittendon accepted a call to *Westover* and was ordained a month later. Following two years of ministry, he was succeeded by Alford R. Spencer who arrived in 1886, was ordained six months later and left after two years.

END NOTES

¹ Elder Forsyth's first wife, Amelia Templeman, died on August 28, 1871 at the age of 54. In later years, Elder Forsyth went on to marry Thomas Wingrove's daughter Mary. Elder Forsyth and his second wife, Mary, are buried at *The Union Church, Governors Road Cemetery*, located about five km West of Lynden.

² Edmund and Jane Hurren were William Revell's grandparents.

³ Elizabeth Wingrove was the grandmother of Evelyn Page, William Wingrove, Earl Wingrove and Lloyd Wingrove. Gordon (William and Evelyn's father) and Clarence (Earl and Lloyd's father) were brothers.

⁴ Charles and Phoebe Jane Revell were Bill Revell's Grandparents. Phoebe Jane was a member of *Mountsberg Baptist Church* for 74 years.

⁵ An entry in *The Canadian Baptist Register* dated 1857 reads as follows: "Rev. W.A. Caldwell's field embraces three stations - Dundas, Westover's, and Lemon's Settlement, - with an aggregate congregation of 190, and 55 Sunday School scholars. This field is beginning to present encouraging features."

⁶ Jessie Shaver was the second wife of Barnabas Shaver. In an open letter dated January 6, 1963, Jessie's daughter (Mrs. Elizabeth Shaver Steele) writes: "To Mrs. Barnabas Shaver, we owe the beginning of our Mission Circle. Mrs. Shaver was one from this church to attend a Missionary Rally in Malahide Baptist Church. The scene is described: 'In a pine grove outside the church when 2,000 listened attentively and profitably to the thrilling sentences as Rev. A.V. Timpany, missionary to India delivered his farewell address.' Mrs. Shaver was also present when Mr. Timpany on his first furlough from India carried a message to all Ontario women. He stressed the need of an organized group of women in every church, and a Mission Band for boys and girls that they might learn of little children in heathen lands who have never heard of Jesus. . . . His zeal spread to all who heard him. . . . Mrs. Shaver was enthusiastic and filled with longing to tell all Westover women of the need of a Mission Circle and a Mission Band. Mrs. Shaver, known as 'Aunt Jessie' was a small lady, a lovable merry Christian with a pleasant voice - like music. She was quick on her feet too. Her home was on the 6th Concession. . . . She walked to her neighbours; she walked through the fields to the 7th Concession and to her friends on the 5th Concession. Most women were interested in a Mission Circle. Others told her quite plainly that they were not in favor and that they did not believe in Missions. Did Aunt Jessie have her feelings hurt? Was she discouraged? Not Aunt Jessie! The children were eager to have a Mission Band. She was the Sunday School teacher of the 'Infant Class', and they loved her. In time a Mission Circle was organized. The women of St. George Church were now organized. From the Westover Church History, we quote: 'March 29, 1882 a deputation of four sisters from St. George Mission Circle met with the sisters here and formed a Circle of thirteen members.'"

CHAPTER 4

THE MOUNTSBERG-FREELTON-WESTOVER PASTORAL CHARGE (1889-1916)

Another attempt was made towards a union between *Mountsberg* and *Westover* following the resignation of Rev. Spencer of *Westover* in the Fall of 1888. This time the churches were successful. In the spring 1889, Rev. Bracken, who was already serving a two-point charge consisting of *Mountsberg* and *Freelton*, took on the pastoral charge of *Westover* as well. In December of that same year, and six months following his ordination, Rev. Bracken tendered his resignation to the three congregations and was succeeded by Rev. Alexander Gay of London, Ontario in January 1890.

It was during Rev. Gay's pastorate that *The Second Regular Baptist Church of Beverly* officially changed its name to *Westover Baptist Church* on March 1892. The resolution read as follows:

Whereas in years past the name of this church has been mixed up with Beverley Street Baptist Church, Toronto. Therefore resolved that this church be known as Westover Regular Baptist Church.

At this same meeting, *Westover* also approved a letter formally requesting their dismissal from *The Brant Association* in order to affiliate with the newly formed *Hamilton Association*. Two months later *Freelton Baptist Church* was officially established and recognized as a Baptist church within the *Hamilton Association*.

Unfortunately, Rev. Gay's ministry was short-lived, lasting only two years, due to a dispute that arose between Hulden Mount of *Mountsberg* and himself. It all began on the morning of Friday, October 30, 1891: Rev. Gay called a meeting and requested that Rev. W. Hartly act as chairperson, due to the sensitive nature of the issue to be discussed. The purpose of the meeting was to deal with comments Hulden Mount had made about their former pastor, Rev. Bracken, at his Ordination Council two years earlier (March 17, 1889). The meeting became quite heated and ended without the

resolution of differences. The church clerk summarized the meeting as follows: "Some things were said at this meeting both by Mr. Gay and Mr. Hartley that were very unchristian." It should be noted, however, that the church clerk at the time was Mrs. Mount's husband, Alpheus. Two weeks later, Rev. Gay tendered his resignation to be effective April 1, 1892, and agreed to resign from *Freelton* and *Westover* as well. Like *Mountsberg*, *Freelton* accepted the pastor's resignation, but *Westover* refused his request and asked him to continue as their pastor. Another heated meeting took place at *Freelton* in November which led Alpheus Mount to include these words among his minutes: "A good deal of unchristian talk was indulged in against Mrs. Mount of the Flamboro Ch[urch] by Pastor Gay of which he ought to be ashamed." Then on February 3, 1892, a special meeting was called to investigate the charges against Rev. Gay. Finally, at a meeting held on February 18, Rev. Gay was found innocent of all charges against him.

Rev. Gay preached his final sermon at both *Mountsberg* and *Freelton* on March 27, 1892 but continued as pastor of *Westover* until October 30, 1892. During this seven month period *Mountsberg* and *Freelton* were served by Mr. C.N. Mitchell, who later went on to serve as a missionary to Bolivia.

Following Rev. Gay's departure from *Westover*, the three churches chose to reunite, once again, as a three-point pastoral charge. In May 1893, Rev. William Peer accepted a call to be their pastor at a salary of \$650 per year plus parsonage. In those days, the parsonage was located in *Freelton*.

In February 1895, Rev. Peer was succeeded by Rev. William Spencer. This was the year *Westover* celebrated its Golden Jubilee in celebration of 50 years of ministry to Jesus Christ. Anniversary Services were held on October 6th with guest preacher, Professor P.C. Campbell of McMaster University, followed by a Monday noontime dinner where Rev. M. Cook, the builder of the church, and various former pastors addressed those in attendance.

It was also during Rev. Spencer's ministry that Deacon Barnabas Shaver died on February 24, 1896. Barnabas Shaver had been a member of the *Westover* Church for 47 years, serving 16 years as church treasurer and 34 years as deacon, making him the longest serving deacon in the history of the church. He had been baptized by the church's first pastor, Elder Elliot, in 1849. He was married

twice in his lifetime. His first wife, Christina Wilson died in 1856 at the age of 23; his second wife Jessie, affectionately known as "Aunt Jessie", was left a widow.

Pastor H.G. Gurney succeeded Rev. Spencer in the spring of 1899. Arrangements to have him enroled as a student at McMaster in the Fall of 1899 were all in place when the tragic news of his death came on August 23, 1899. He had fallen seriously ill a week earlier and had died following "an operation for appendicitis". The church sought to minister to his widow by paying her nine months salary and allowing her temporary use of the parsonage.

Rev. Frost accepted a call to the three-point pastoral charge in April 1900. Ironically, Rev. Frost will forever be remembered as the pastor who lived up to his name by baptizing poor Mr. Calloway of *Westover* in the ice-covered Spencer Creek in the middle of December, 1901. The church clerk records that "the ice removed in the creek was between four and five inches thick. The morning was bright and calm but quite frosty."

Pastor R.G. Blundell followed Rev. Frost in March 1902. At his ordination service in June 1902, it was Rev. T.T. Shields (at that time pastor of *Wentworth Baptist Church*, Hamilton) who gave the charge to the candidate. Later in our history (1927) we meet Dr. T.T. Shield again, but under more controversial circumstances. Rev. Blundell served the three-point charge until 1905 when Rev. E.J. Haines accepted a call to the churches and settled in the community of Freelon. Rev. Haines served as pastor until 1911, when a serious bout with pneumonia forced him to resign as pastor, though he accepted to continue serving as a supply preacher.

1911 also marked the year that *Freelon Baptist Church* was forced to close after only 20 years of ministry. Deaths and removals had depleted its membership to only three: Rev. Haines, Mrs. Haines, and Deacon John Cartwright. The church closed; Deacon Cartwright transferred his membership to *Westover*; Rev. and Mrs. Haines transferred their membership to *Mountsberg*; and the church building was sold by the Mission Board.

CHAPTER 5

MOUNTSBERG AND WESTOVER PART COMPANY (1917-1940)

In 1917, after 28 years of cooperative ministry in a multi-charge setting, *Westover*, in a quest for church autonomy, decided to part company with *Mountsberg*.

MOUNTSBERG

Almost immediately, *Mountsberg* sought to reunite with *Flamboro Centre* (formerly *Waterdown*) as they had done from 1877 until 1884. *Flamboro Centre* accepted and Rev. Haines became their pastor after deciding to return to full-time ministry.

That same year, on June 3, young Eba Haines requested that her membership be transferred from *Westover* to *Mountsberg* in order that she might join her family at *Mountsberg*. The following year, Deacon Alpheus Mount resigned as church clerk after 39 years of service (making him the longest serving clerk in the church's history). Charles Mount succeeded him as clerk and held the appointment for 29 years.

By October 1920 talk had already begun regarding the need for a new church building. Then, in December, a special church meeting was called to discuss the possibility. Construction of the present red brick church began in June 1922 and work was completed by the end of

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Following the decision of *Westover* to part company with *Mountsberg*, Rev. Haines resigned as their pastor and his daughter, Eba Haines, requested that her membership be transferred to *Mountsberg* in order that she might join her father.

Peter R. Morrison, a lay preacher from *Trinity Baptist Church* in Hamilton, provided pulpit supply through the summer of 1917. Then in November, William McDonald, a McMaster Student, accepted a call as interim pastor for a year and a half. He was followed by four years of student supply preachers which included: Grover Tyler (Oct-Dec 1919); H. Carr (May-Dec 1920); Harold W. Lang (May-Sept 1921). Harold

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November of that same year. Young William Revell was among those who laboured to dig out the church foundation using his team of work horses. During this time, worship services were held at the old Freelon church.

Finally, on the snowy morning of December 3, 1922 the new church was opened with a Service of Dedication. All had contributed to the church, both with their labour and their finances. The pews and pulpit were donated by Deacon P. Allison.¹ By the grace of God, the church which had cost just over \$7000 to build was paid for by donations even before the doors had been opened. The new red brick church on the hill was opened debt free. Albert E. Campbell, Charles R. Mount, Gordon Wingrove, and Charles Revell became the church's first trustees.

Rev. Haines resigned the next summer thus ending 18 years of pastoral ministry with *Mountsberg*.

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Lang went on to become Professor of New Testament at McMaster University from 1943 to 1965.

The unavailability of supply preachers during the winter months eventually led to the closing of the church during the winter for two years in a row. When the church did not reopen in the spring of 1922, a Mr. Frears from Dundas began to make the journey to *Westover* each Sunday afternoon, to hold services in the hope that the church might remain open.

Finally, following the resignation of Rev. Haines from *Mountsberg* in July 1923, *Westover* approached *Mountsberg* and *Flamboro Centre* in the hopes of reuniting with them as a three-point pastoral charge.

Temporarily Reunited

In 1924, Sidney Lawrence, a McMaster student, accepted the call to the newly formed three-point charge consisting of *Mountsberg*, *Flamboro Centre*, and *Westover*, taking up residence in a rented parsonage in Freelon. Pastor Lawrence was ordained that same year in the *Flamboro Centre Church*.² Upon his resignation in April 1927, a call was extended to Robert Campbell.



Rev. E. J. Haines, Pastor
Mountsberg Baptist Church
1911-1923



Mr. Peter R. Morrison, Pastor
Westover Baptist Church
1928-1940



Picture taken in Sanctuary of Westover Baptist Church, around 1958

The Robert Campbell Controversy

Robert Campbell, also a McMaster student, began his ministry on July 10, 1927, just months before the historic Baptist split of 1927 led by Dr. T.T. Shields, which saw approximately 77 churches leave *The Baptist Convention of Ontario and Quebec*.

Dr. T.T. Shields, pastor of Jarvis Street Baptist Church, Toronto had embarked upon a campaign against McMaster University (at that time situated in Toronto) following the appointment of Professor L.H. Marshall. T.T. Shields had repeatedly accused him of being a "Modernist", slandering him, and demanding his dismissal. At both the 1925 and 1926 Annual Conventions, T.T. Shield's had made accusations against Professor Marshall, and each time, the convention assembly had been satisfied with Professor Marshall's defence. This only led T.T. Shields to accuse both McMaster University and the Convention as a whole of being "Modernist". By the fall of 1927, T.T. Shields had managed to convince a number of Baptists to split from the "Modernist" *Baptist Convention of Ontario and Quebec* in order to form the *Union of Regular Baptist Churches of Ontario and Quebec*.

Young Robert Campbell, a McMaster student at the time, and a follower of T.T. Shields was eager to do his part to save the churches from *The Baptist Convention of Ontario and Quebec* (BCOQ). On July 28, 1927, less than three weeks after his arrival as pastor, a resolution was passed at *Mountsberg* withdrawing its financial support of McMaster University, and redirecting its funds to a newly formed *Regular Baptist Missionary and Educational Society*. Then on Sunday, October 23, following a meeting of dissenting churches held in Toronto by T.T. Shields three days earlier, it was moved and carried by *Mountsberg* and *Flamboro Centre* that they split away from the BCOQ in order to join T.T. Shields' newly formed *Union of Regular Baptist Churches of Ontario and Quebec*.

However, things did not go as smoothly at *Westover*. Only eight members, including the pastor and his wife, had been in attendance at the unannounced Sunday meeting which had voted the 40 member church out of the BCOQ and into the new *Union*. This first meeting had then been followed by another meeting at the parsonage on November 28, where these same eight members passed a resolution stating that "all the members of *Westover*

Baptist Church be required to sign the [new Union of Regular Baptist Churches'] articles of faith and that any refusing to do so by December 10, 1927 shall cease to be in fellowship with the said church." Minutes were taken by Mrs. R. Campbell in the absence of Osborne Nicol, the church clerk.

Upon hearing of these meetings, a special meeting of the church was called by Deacon William Head, Deacon George Dunn, and Osborne Nicol, for December 7, 1927. Thirty-three people were in attendance, including Pastor Campbell who took the chair. At this point Osborne Nicol read a resolution affirming the church's support of the BCOQ, declaring the resolution to separate from the BCOQ null and void. However, according to the *Westover Church* minutes, Pastor Campbell, refused to put the motion to a vote and refused to vacate the chair when the motion was made that a new chairman be named. Finally, Osborne Nicol got up, along with 19 others, and proceeded to another part of the church. There, Ross Shaver was voted in as chairperson, and the resolution was read and carried unanimously by the 20 remaining church members. Afterwards, it was moved and carried that Pastor Campbell be fired. Later, the same resolution was reaffirmed by 25 church members. However, Pastor Campbell refused to comply, and vacate the church parsonage, until a court injunction initiated by Deacon William Head, Deacon George Dunn, and Osborne Nicol brought Pastor Campbell's ministry at *Westover* to a close.

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Despite the unfortunate circumstances surrounding the dismissal of Robert Campbell from *Westover*, he did continue to serve as pastor to the *Mountsberg* and *Flamboro Centre* congregations. As well, he established a preaching station at the old Methodist Church at Moffat. On August 3, 1928, a year after his arrival, Pastor Campbell was ordained into the ministry of the new *Union of Regular Baptist Churches*. Dr T.T. Shields attended the service and preached the ordination sermon. Then in 1929,

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Following the dismissal of Robert Campbell, Peter R. Morrison returned, accepting a call to serve the church as interim pastor for a year. This one year would develop into a twelve year ministry which would be high-

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Mountsberg, along with many other churches, decided to disassociate itself from the T.T. Shields movement and thus became affiliated with the *Fellowship Baptists*.

Rev. R.K. Gonder, a one-time missionary to China, succeeded Rev. Campbell in the fall of 1929. It was during his ministry that the church purchased the present parsonage at a cost of \$1,400. The parsonage had been built in 1877 for the widow, Phoebe (Sutton) Fearnley. It was later sold and eventually purchased by Mr. and Mrs. Archibald Campbell in 1912. The church purchased the parsonage in 1930, following their deaths.

It was during Rev. Gonder's ministry that a week of Revival Services was held at *Mountsberg*, led by the Hamilton Evangelist, Rev. Harry Ritchie. During the last week of March 1930, many received Christ as their Lord and Saviour. In the weeks following these Revival Services, Rev. Gonder baptized several new Christians including William Wingrove, his sister Evelyn (Wingrove) Page, and Mary (Martin) Hunt of *Westover*.

After Rev. Gonder's departure in October 1931, the church was served by supply preachers until the arrival of Rev. E. Pudney in April 1933. This was the year that the church decided to change the date of its anniversary services from the first Sunday of December to the last Sunday of September.

It was during Rev. Pudney's ministry, at the 1934 Annual Meeting, that *Mountsberg* decided to leave the *Fellowship Baptists* and return to the *Baptist Convention of Ontario and Quebec*.

May 1934 brought Pastor John Ward, a

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lighted by a total of 24 baptisms and a slight rise in church membership from 44 in 1928 to 49 at the end of 1939.

In the years following the dismissal of Pastor Campbell, most of those who had supported him transferred their membership to *Mountsberg*. The rest were eventually dropped from the membership roll in 1930.

In November 1935, the church's parsonage, located on the corner of Westover Road and 6th Concession, was sold to Albert Sindall for \$350.

September 29, 1939, saw the advent of electric lighting for the church, dedicated in honour of late Honourary Deacon Jacob Woodley.

Then, on April 21, 1940, after 12

McMaster student, who was followed by another student, A.S. Roblin, in October 1935. It was during Pastor Roblin's ministry that the Mountsberg Ladies' Aid³ had its inception. The year 1936 also marked the advent of electric lighting for the church. Pastor Roblin is also remembered for the many boxing lessons he gave the young men of the church and community.

June 1938 saw the arrival of student pastor Elmore Williamson who stayed until May 1940.

END NOTES

¹ At the time, the cost for the oak pews and pulpit amounted to \$800.

² *The Flamboro Centre Church*, was originally the *Waterdown Baptist Church*, established in 1870. It was located in Waterdown at the corner of Mill and Water Streets, until the church was destroyed by fire in 1904. The church eventually relocated to Flamboro Centre.

³ When the Ladies' Aid was first founded in the late 1930s, "Its purpose was to create a Christian service organization not only for the women of the church but for all those who would be interested" (*The Mountsberg Heritage*, p. 99). To this day, the Ladies' Aid continues to live up to its mandate. Now numbering about twenty, ladies of all ages continue to meet on the first Tuesday of every month for fellowship, fun, spiritual devotions, activities, and encouragement. They continue to hold an annual Bazaar in the Mountsberg Community Centre on the first Saturday in November, as well as host funeral and community receptions. Their fund raising efforts continue to benefit the varied ministries of both the Sunday School and the Church as a whole.

CHAPTER 6

REUNITED ONCE AGAIN (1940-1970)

The return of *Mountsberg* to *The Baptist Convention of Ontario and Quebec* in 1934 and the resignation of both Mr. Morrison (*Westover*) and Mr. Williamson (*Mountsberg*) in the spring of 1940 made it possible to initiate a reunion between the two churches. United together, once again, a joint pastoral search committee extended a call to Francis Rice, a McMaster student, in June 1940. This marked the beginning of an era of student pastors for the two-point charge which would last until 1990 and would see a total of 17 McMaster students come and go; each staying an average of three years.

Upon arrival, Pastor Rice and his wife were given the choice of moving into either a rented parsonage in Freelon or else the *Mountsberg* parsonage located next to the church. Pastor Rice chose the *Mountsberg* parsonage.¹ In those days, the parsonage had no running water, plumbing, or central heating. Thus, the Winters were bitterly cold, and pastors had to get their water from either the school house across the road or else the neighbouring Revell farm (*where Roy & Dorothy Rintoul now live*).

Everett Ward succeeded Pastor Rice in May 1942. Pastor Ward was privileged to participate in the celebration of both *Mountsberg* (1944) and *Westover's* (1945) 100th Anniversary. Building upon historical notes prepared by Eba Haines in 1937, Pastor Ward prepared a brief history of each church. *Mountsberg's* 100th Anniversary was celebrated on June 25, 1944 with McMaster's Dean of Theology, the Rev. Dr. H.S. Steward, preaching at the morning service, followed by Rev. P.P. Ziemann of *James Street Baptist Church* in the evening. Attendance at these services is said to have exceeded 300. A year later, on September 2, 1945, it was *Westover's* turn to celebrate 100 years of faithful service to Jesus Christ. McMaster University's chancellor, the Rev. Dr. G.P. Gilmour preached at both the morning and evening services, with former pastor, Mr. Peter Morrison (1928-40) taking part in the service.

Arthur G. McDowell, arriving in the Spring of 1946, was the next McMaster student to pastor the two-point charge. It was probably Pastor McDowell who first encouraged the two churches to consider the appointment of women to the office of deacon. An extract from the minutes of *Mountsberg's* Annual meeting in January 1949 reads: "Mr. McDowell suggested that we appoint a lady deacon, in view of the fact that there seems to be great difficulty in securing any men of the church to act in this capacity. He advised that we think it over, and not act hastily in such a serious matter." However, it would take another 29 years before Mrs. Evelyn Page would become *Mountsberg's* first woman to be called to the office of deacon in 1978. *Westover* would wait until 1987 before appointing their first woman to the office of deacon: Mrs. Ruby George. January 1948 saw the resignation of *Mountsberg's* clerk, Charles Mount, after 29 years of service, and the appointment of Eba Haines as the first woman to serve as church clerk.

John Thomas became student pastor in April 1949. When Pastor Thomas arrived, there were almost no young people in either church. Thus, he chose to focus much of his ministry on developing an effective ministry to the youth. He invited speakers from McMaster to speak to the teens, arranged bus trips, picnics, parties, and other worthwhile activities. By the end of his three years of ministry, the youth group had reached the 40 mark. It was as a result of this joint *Mountsberg/Westover* youth ministry that Ernie Ellis of *Westover* and Alice Revell of *Mountsberg* met and fell in love. Pastor Thomas later went on to become a Professor of Philosophy at McMaster University in 1959, where he taught for 34 years. He is also remembered as the father of two Canadian celebrities: folk singer Ian Thomas; and S.C.T.V. comedian Dave Thomas.

Reuben Bonney, also a student of McMaster, arrived in June 1952, following the resignation of Pastor Thomas. It was he who baptized William & Mildred Revell's daughters, Alice and Betty (of *Mountsberg*), along with Ernie Ellis (of *Westover*) on August 10, 1952. Ernie Ellis and Alice Revell were married three weeks later. The following year, on March 31, 1953, the people of *Mountsberg* were saddened by the death of their long time treasurer and deacon, Albert Campbell, followed two weeks later by the death of Charles Mount on April 12. Pastor Bonney resigned in May 1954 in order to accept an appointment by the Foreign Mission Board to serve in

Bolivia. Mr Bonney's 1953 Student Field Work Report records Mountsberg's average attendance to be 20 adults and 18 children. Westover's average attendance is listed as 30 adults and 35-40 children.

William Bidewell began his ministry in June 1954. The installation of water, plumbing, and a bathroom that August came as a welcomed addition to the parsonage. It was Pastor Bidewell who encouraged *Mountsberg* to adopt a policy of Open Communion. In June 1955 the following motion was passed (14 to 4) by the *Mountsberg* congregation:

Moved that we amend the deed as presently drawn up, regarding communion, and henceforth everyone who loves our Lord, and has accepted Him as their Saviour, and feels him or herself worthy to partake, be invited to sit at the Lord's Table.

Westover, on the other hand, retained the policy of Closed Communion until 1968. It was also during Pastor Bidewell's ministry that Roy Rintoul became a member of *Mountsberg Baptist Church* in May 1955. In July of that same year Marjorie Wingrove, Dorothy Rintoul, Douglas Wingrove, William Revell, and Mildred Revell were baptized and received into the membership of *Mountsberg*. Pastor Bidewell resigned in 1956 in order to serve as a missionary in Angola.

May 1956 saw the arrival of Roland Glendinning as student pastor. It was during his ministry that *Mountsberg* adopted a resolution which allowed for Associate Membership. According to this resolution, members of churches which practice infant baptism could become associate members. According to the resolution, they would have the same privilege as members with the following restrictions:

- (1) they could not hold the office of deacon or trustee;
- (2) they could not vote on matters of constitution or the church's allegiance to the BCOQ.

This resolution was carried unanimously and thus enabled six active non-members to be received into the church by associate membership: Earl and Florence Dougherty; Milford and Alice Watson; Charles and Myrna Bryant.²

It was in 1956 that an oil furnace was installed in the *Westover* church. Unfortunately, it was installed under the church platform in the place of the church's leaking baptistry. *Westover* has been without a baptistry ever since. It was also about this time that summer Daily Vacation Bible Schools (DVBS) were started in both churches. These continued for several years and became an effective outreach to both communities.

Ron Copeland became the churches' pastor in 1959 but had to bring his ministry to an end in July 1961 for health reasons. It was Pastor Copeland who baptized Ken and Dorothy Ego on November 15, 1959.

He was followed by George Rath in October 1961. During his ministry, Pastor Rath edited a monthly community newsletter for two and a half years. In this newsletter there appeared a series of 14 articles by Miss Eba Haines outlining the history of both *Mountsberg* and *Westover Baptist Churches* up to 1961. This "*Saga of Our Churches*" was later reprinted in booklet form and distributed at *Westover's* 120th Anniversary in September 1965. The Anniversary speaker that year was Dr. James Perkin, the newly appointed Professor of New Testament at McMaster Divinity College. Twenty-two years later, his son, John, would serve *Mountsberg* and *Westover* as their pastor. In December 1965, a motion was made by Ernie Ellis that *Westover* adopt a policy of Open Membership, but the motion was defeated (8 to 5). On May 5, 1966, George Rath became the first pastor to be ordained by either *Mountsberg* or *Westover* in almost 40 years, with the Rev. Dr. Murray Ford of McMaster Divinity College preaching the ordination sermon. Among those baptized by Rev. Rath during his five years of ministry were Ken and Trudy Mills, and Verna (Susie) McDonough, of *Westover*.

In June 1966, Don Misener succeeded the Rev. George Rath. Shortly after his arrival, Pastor Misener offered his description of the two churches in the October 20, 1966 issue of *The Quodlibetarian* (a McMaster Divinity Student Association Newsletter). In his article, *Mountsberg* is described as having a membership of 39 (9 non-residents, 7 associate members) and an average worship attendance of 35. Likewise, *Westover* is described as having a membership of 40 (10 non-residents) and a slightly higher average attendance of 40. He also goes on to characterize *Westover* as being "more conservative than *Mountsberg* (closed membership) and

... consequently less [of] a community church." However, this would change under Pastor Misener's leadership, for in December 1968, *Westover* did in fact adopt a policy of Open Membership. Ironically, this policy went even further than Mountsberg's policy of Associate Membership adopted in 1956. According to Westover's policy of Open Membership, full membership could be granted to a member of "a recognized Christian body which does not practice Believer's Baptism but which grants membership only after public profession of faith in Jesus Christ as Lord and Saviour." Such candidates for membership in *Westover*, however, would be required to attend a membership class on Baptist polity and practice, and agree to raise their family in the Baptist tradition.

Following graduation in April 1968, Pastor Misener was ordained on June 14 and was asked to continue as full-time pastor. Then in September 1969, a special anniversary service was planned to commemorate *Mountsberg's* 125th Anniversary. Former pastor, the Rev. Dr. John Thomas was invited to preach and a memorial plaque listing the names of *Mountsberg's* thirteen charter members was unveiled (Unfortunately, the name of Sarah Titmas was misspelled on the plaque and thus reads "Sarah Fitmore").

On May 10, 1970, Rev. Misener was privileged to baptize Earl Wingrove, Grace Bell, Barbara Sardella, Peter & Marion Pawlik, as well as receive Mary Wingrove, Jack Bell, and Brian Colling into associate membership. Rev. Don Misener resigned a month later in order to pastor the *Medfield Baptist Church* in Boston, Massachusetts and pursue further studies in the area of pastoral counselling.

END NOTES

¹ Dr. F. Rice, in a letter dated April 12, 1994 recalls the days preceding his move into the parsonage: "Ivan and Ruth Morgan went with us before we moved in. With Ivan's help and a hoe and putty knife we attempted to patch a hole in the ceiling of the summer kitchen. I laid a hardwood floor in the main room and made some other adjustments." Ivan Morgan went on to serve as Professor of Christian Practice (1960) and Principal of McMaster Divinity College (1966-1978).

² Charles and Myrna Bryant were Faye Coverdale's parents.



(above) Westover Baptist Church's 120th Anniversary, September 1965

(below) Pastor George Rath (right) cuts cake with Frank Holden (left), 1965



CHAPTER 7

THE LAST TWENTY-FIVE YEARS (1970-1994)

Over the next 25 years, the churches would be served by 8 pastors and 1 interim pastor, most of them seminary students at *McMaster Divinity College* who would serve as part-time student pastors and then leave shortly after graduation.

Thomas Caldwell, accepted a call to *Mountsberg* and *Westover* in June 1970. Pastor Caldwell was a middle-aged High School teacher in Kitchener, who, sensing a call of God to ministry, left his teach position in order to complete a year of theological studies at *McMaster Divinity College*. During his one year pastorate, *Westover* celebrated its 125th Anniversary with the Rev. Dr. John Thomas as guest preacher. Pastor Caldwell was ordained on June 17, 1971 and resigned three months later.

Robert Poole, became the churches' next student pastor, serving from 1971 to 1973. Pastor Poole was a member of *Wentworth Baptist Church* in Hamilton, who had accepted to serve as student-pastor to the *Mountsberg* and *Westover* congregation. Following his graduation in the Spring of 1973, Pastor Poole was ordained by *Mountsberg* and *Westover* in his home church, *Wentworth Baptist Church*, on May 24, 1970 and resigned the following month to accept a call to *Cambridge Street Baptist Church* in Lindsay.

Rev. Poole was succeeded by Thomas Brelsford, also a *McMaster* student. He had been a High School teacher in Hamilton and Toronto for seven years when he sensed the call of God to pastoral ministry. Responding to God's leading, Thomas Brelsford enrolled at *McMaster Divinity College* and accepted a call to *Mountsberg* and *Westover*. Pastor Brelsford was ordained on June 17, 1975, having served the church for two years. It was during his ministry that Alex and Thelma Cushnie became members of *Westover Baptist Church*. Sadly, 1975 was also the year that the *Westover Mission Circle* (a ministry begun by Jessie Shaver 95 years earlier) was disbanded due to a lack of participation.

Following Rev. Brelsford's resignation in the summer of 1975, *Mountsberg* and *Westover* extended a call to David Elliot of Calgary

who served as student pastor for 11 months.

Then in October 1976, Terry Dempsey accepted a call to pastor the *Mountsberg* and *Westover* churches. Pastor Dempsey was a great visitor and won the hearts of many during his seven year pastorate.

1977 was the year that the Campbellville Road was realigned and thus lowered by about 5 metres (Believe it or not, the *Mountsberg Church* used to be level with the road).

Then on September 1, 1978 *Mountsberg* was saddened to hear of the death of Charles Bryant.¹ The following year, on March 20, 1979, Miss Eba Haines died at St. Joseph's Hospital in Hamilton, at the age of 82. Eba Haines was the daughter of Rev. Haines who had served the *Mountsberg-Freelton-Westover* pastoral charge in the early 1900's. For many years, she was a member of *Westover Baptist Church*. Following her father's resignation from *Westover*, Eba Haines transferred her membership to *Mountsberg* and was received into the *Mountsberg* church on June 3, 1917, and there she remained until her death. The present church organ and a pew from the original church (1852) were dedicated in her memory. The memorial plaque on the pew located on the West side of the narthex reads as follows:

MOUNTSBERG BAPTIST CHURCH
DEDICATED THIS PEW
FROM THE ORIGINAL CHURCH (1852)
IN FOND MEMORY OF
MISS EBA HAINES
MEMBER 1917-1979
SUNDAY SCHOOL TEACHER 1917-1975
SUPERINTENDENT 1958-1971
MISSION BAND LEADER 1953-1972
"LO, I AM WITH YOU ALWAYS
EVEN UNTO THE END OF THE WORLD"
Matthew 28:20

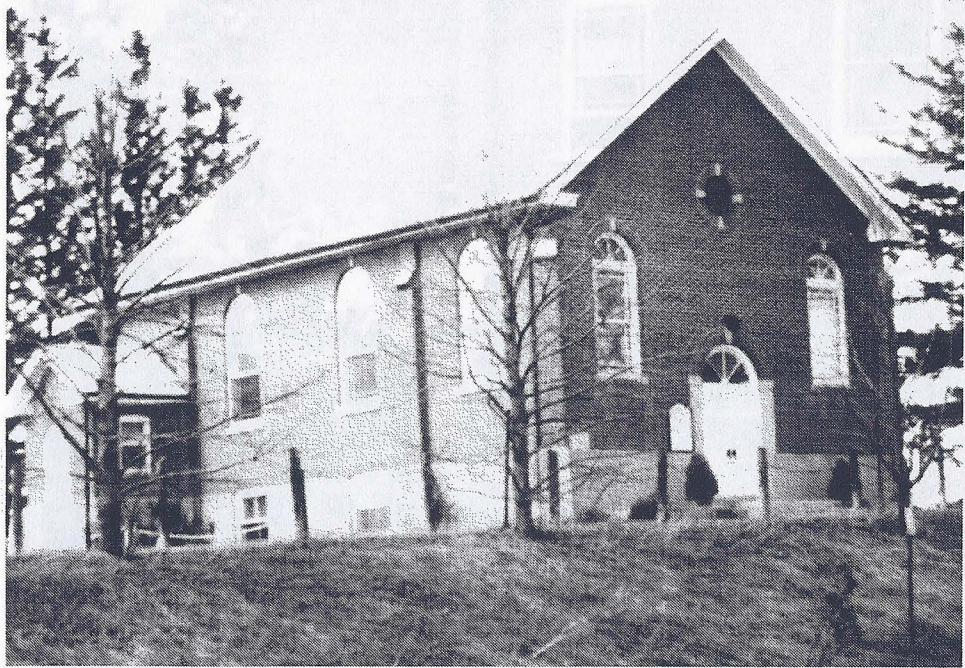
Three months later, *Mountsberg* held a Decoration Sunday Service outdoors on Father's Day, 1979, thanks to the hard work of Pastor Dempsey, Stella Gillespie, and the Cemetery Board. On that occasion, a Memorial Plaque was unveiled to acknowledge donations made to the church in memory of loved ones (see Appendix C).



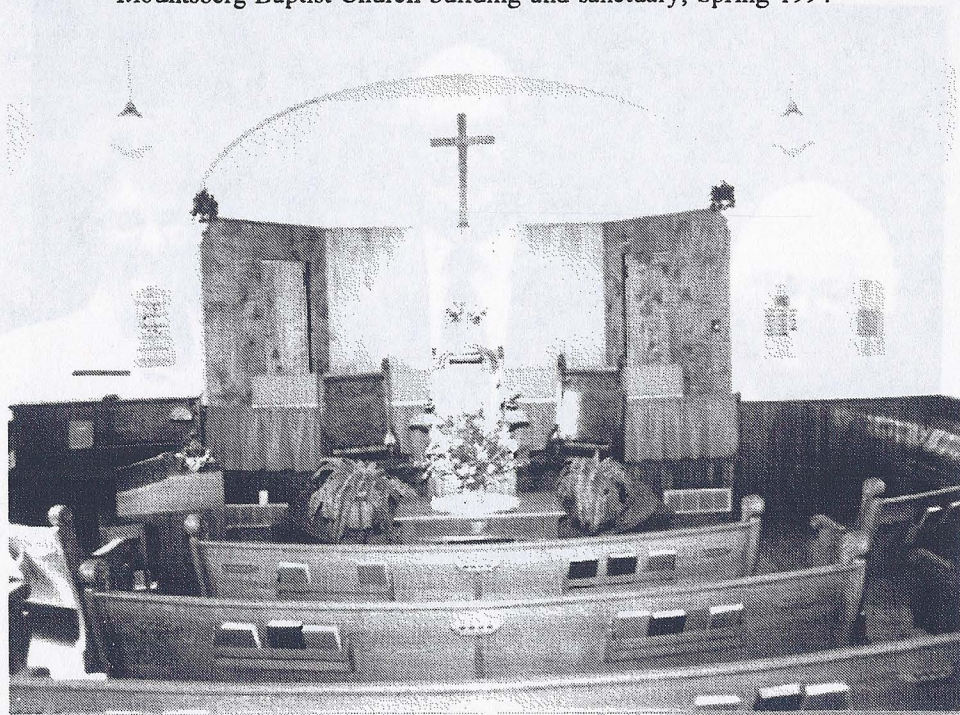
(above) Mountsberg Baptist Church, Decoration Sunday, June 17, 1979.

(below) Mary Hunt of Westover (née Martin), Bill Wingrove (*centre*), and his sister Evelyn Page (*right*) of Mountsberg were baptized together by Rev. R. K. Gonder in April 1930.





Mountsberg Baptist Church building and sanctuary, Spring 1994



Pastor Dempsey was ordained a year later, on June 29, 1980, and went on to serve another three years as full-time pastor. It was during his ministry that *Mountsberg* appointed its first women to the office of Deacon: Evelyn Page (1978); Grace Bell (1981); and Shirley Hogg (1983). In February 1981, Rev. Dempsey also asked the deacons of *Westover* to consider the appointment of women to the office of Deacon, yet without success. It was also during his ministry that members of the *Mountsberg* and *Westover* churches sponsored a refugee family, under the leadership of Rosemarie Widmaier & Dorothy Tuinstra (of *Westover*) and Evelyn Page & Shirley Hogg (of *Mountsberg*).² Rev. Terry Dempsey completed his ministry at *Mountsberg* and *Westover* in May 1983 and went on to pastor *Hillsburgh Baptist Church*.

David J. Ogilvie³ became pastor of *Mountsberg* and *Westover* in September 1983. Pastor Ogilvie will always be remembered for his work with the youth of the community. As leader of the youth group, he was able to reach out to many of the teens in the community. Lance and Carol (Woods) Wildeman are living examples of his ministry. They were both members of Pastor Ogilvie's youth group, and later went on themselves, to serve as leaders of the "TnT" (Teens in Transition) youth group (1992-1994). It was also during his ministry that a new parsonage addition was built. The Ogilvie family lived in a trailer for a few weeks as the members of *Mountsberg* and *Westover* worked together to build the parsonage addition under the able supervision of the *Mountsberg's* resident carpenter, Don Small. In October 1986, Pastor Ogilvie submitted his resignation, effective December 30, to accept a call to *McPhail Memorial Baptist Church* in Ottawa.

In November of that same year, John Perkin accepted a call to *Mountsberg* and *Westover* beginning May 1987. During the transition period from January to April, Rev. Jean Wright served as Interim Pastor. In her brief four months she won the hearts of both congregations. It was during her interim ministry that Ruby George became *Westover's* first women to hold the office of Deacon. Pastor Wright was also privileged to baptize Roger Priest of *Mountsberg* on her final Sunday, April 26, 1987.⁴

John Perkin began his ministry in May 1987. It was during his ministry that work was begun towards shaping a new Church Constitution for *Mountsberg*. In February 1990, a five member

Planning Committee was appointed to this task: Marg Priest (*chairperson*), Deacon Brian Colling, Audrey Galloway, Doris Grant, and Deacon William Wingrove. Meanwhile, at *Westover*, Verna (Susie) McDonough resigned as Church Treasurer after 29 years of devoted service, making her the longest serving treasurer in the history of the church. Janet Watterworth was appointed to serve as *Westover's* new Church Treasurer. During his three years of ministry Pastor Perkin was also privileged to conduct 12 baptisms:

June 25, 1989 - George & Audrey Galloway

Tom & Stella Gillespie

Thelma Mancini

Darlene Poirier

May 27, 1990 - Doug & Sue Ashton

Sharon Duke

Rhonda Patchett

Glen and Kelly Turner

Pastor Perkin tendered his resignation in the Summer of 1990 to accept a call as pastor of *Paris Baptist Church*.

In the months following John Perkin's departure two important decisions were made by *Mountsberg*. The first was the adoption of the Planning Committee's proposed Church Constitution on October 9, 1990. This new constitution changed the church's organizational structure from that of a governing Deacons' Board, to a committee structure consisting of a Deacons' Board and four working committees: Christian Education and Missions, Worship and Pastoral Care (*later changed to Worship and Fellowship*), Stewardship and Finance, and Cemetery and Property Maintenance (*later sub-divided into a Cemetery Board and a Property Maintenance Committee*).

The second decision made by *Mountsberg* was to proceed with the building of a church parking lot and an access road to the cemetery. All agreed that a parking lot was needed, though the congregation could not agree on which side of the church it should be situated. In the end, it was decided to lay a crush stoned parking lot on both sides of the church with an access road to the cemetery going around the rear of the church (at a cost of approximately \$24,000).



Westover Baptist Church building and sanctuary, Spring 1994





(above) Tearing down the old field kitchen of the Mountsberg parsonage (1985).
(below) The Mountsberg parsonage after the addition was completed.



That brings us to me - Michel R. Belzile. I accepted the call to serve *Mountsberg* and *Westover*, following graduation from *McMaster Divinity College*, while I was serving as Interim Pastor at *Paris Baptist Church*. I arrived on October 29, 1990. A year later, on November 14, 1991, an Ordination Examining Council was held at *Westover*, followed a week later by my Ordination at *Mountsberg*, where the Rev. Dr. Ron Watt (*former General Secretary of the BCOQ, 1971-84*) offered the ordination sermon. At this Service of Ordination, the first of what would become several preaching stoles and pulpit scarves were unveiled. The first preaching stole (with matching pulpit scarf) depicting a shepherd's staff with English Ivy on a green backing, was offered as a gift to me, on the occasion of my ordination and in celebration of the season after Pentecost. The blue, white, purple, red stoles and scarves came later to celebrate the various seasons of the liturgical year.⁵

Highlights of *Westover's* ministry during my years as pastor include: The establishment of a Meals on Wheels program for the residences of *Westover* and *Rockton*, headed up by Ken Ego with the help of the *Flamborough Red Cross*; the introduction of a highly successful *Westover Men's Breakfast* which sees 30-40 men from the community gather once a year for a free meal thanks to the many donations of food we received from people in the community; the establishment of an Annual *Westover Women's Institute Sunday*; the creation of a *Westover Newsletter*, edited by Jean Ferrier, and delivered three times a year to 250 homes in the *Westover* community; and the introduction of a *Maundy Thursday Communion Service*, where *Mountsberg* and *Westover* gather together to partake of the Lord's Supper on the eve of Good Friday. And we must not forget the installation of a holding tank and flush toilet in the Spring of 1992, which replaced the chemical toilet which had been installed during Rev. Terry Dempsey's ministry.

At *Mountsberg*, highlights include: The implementation and fine tuning of the new Church Constitution; a new parking lot and access road to the cemetery; a heightened commitment to missions which has seen of mission givings more than double over the past four years; a greater understanding and appreciation for the seasons of the liturgical year and their benefit to in the worship life of the community; and most recently the establishment of a building fund for the purpose of building an addition to the front of the church.

END NOTES

¹ Charles Bryant was the husband of Myrna Bryant and the father of Faye Coverdale. Both Myrna Bryant and Faye Coverdale served as church organists for the *Mountsberg Church*. Charles Bryant served as Church Clerk for 11 years (1962-1973).

² Shirley Hogg of *Mountsberg*, in a letter dated March 1994 writes: "In 1980, under the urging of Rosemarie Widmaier (Westover), a few members from Westover and Mountsberg Baptist Churches, plus a few families from the surrounding communities, sponsored a 'Boat Family'. Our family comprised of Som Sak, Khamh Heo (pronounced Cum gayo) and 2 year old Kee Tang. These parents were in their 20's and had escaped from Laos. Dorothy Tuinstra (Westover) opened her home in Freulton to the family at no charge. Each family involved contributed \$20 or \$25 per month to their upkeep. Som Sak was very eager to learn English, so every morning he pedalled a bike over to either the home of Evelyn Page or Shirley Hogg (Mountsberg) for English lessons. He was a quick learner. He was frustrated by the fact he had to be driven everywhere, because he was so isolated from stores, etc. We did take him for more advanced English lessons into Hamilton and Waterdown twice a week. After about 6 months in Freulton, we moved the family to an apartment on Queen St. N. in Hamilton. All those involved with this work, donated furniture for their apartment. Khamh Heo was hired as a seamstress at Firth's Tailors (an easy walk from the apartment). Alex Cushnie (Westover) got Som Sak work cleaning offices at night at Stelco. It wasn't long before the family was self sufficient and our monetary obligations came to an end. They have kept in contact with Evelyn Page, and after buying a car (Som Sak's dream) have visited Evelyn Page and Shirley Hogg occasionally. They have added two more sons to their family; and have moved to St. Catharines where they are doing very well,"

³ His father, Rev. David G. Ogilvie, is also an ordained minister within *The Baptist Convention of Ontario and Quebec*.

⁴ Rev. Jean Wright is now an ordained minister with the United Church of Canada.

⁵ Each pulpit stole and scarf was designed and stitched together by Valerie Lynds of *Mountsberg*.

The green pulpit scarf depicts a shepherd's staff resembling a cross, with English Ivy climbing the staff and two waves of water intersecting it. It symbolizes growth and nurturing in the faith through the Great Shepherd Jesus, and is displayed during the seasons after Epiphany and Pentecost. On the reverse side of this green pulpit scarf, we find a golden triangle and three-leaf clover, interwoven as symbols of the Trinity, with the Greek letters Alpha (Α) and Omega (Ω) in the centre, identifying Jesus who is described as "Alpha and Omega" in Rev. 1:8,11; 21:6; 22:13. The blue Advent pulpit scarf pictures a golden cradle with a golden crown above it. In white, the Greek letters, Chi (Χ) and Rho (Ρ) take the form of a cross. Chi-Rho are the first two letters of the Greek word for Christ (ΧΡΙΣΤΟΣ). The White Christmas/Easter pulpit scarf is celebrative in nature. It consists of a gold Latin cross with the Greek letters Iota (ι), eta (η), and sigma (ς) interwoven in gold. "ιης" are the first three letters of the name, Jesus. The purple Lenten scarf depicts a brass cross resembling three metal stakes used to crucify Jesus, with a brass crown of victory above the cross. The red Pentecost pulpit scarf shows the blue and white outline of a descending Holy Spirit in the form of a dove. There is also a black scarf with three crimson droplets which is used only on Good Friday.

CONCLUSION

(insert after page 44)

Over the past 150 years of service to Jesus Christ, both Mountsberg and Westover Baptist Churches have experienced tremendous change, and without a doubt they will continue to do so in the future. There were times when these changes were readily welcomed, and times when any thought of change was vigorously opposed. There were moments when these churches felt inspired by the Holy Spirit to venture forward into the unknown by faith, in order to realize a God-given dream. And then there were those occasions when change was thrust upon them. And yet, as we look back through each church's history, and the service each has rendered to Jesus Christ over the past 150 years, we can affirm with confidence that when all is said and done, "all things work together for good for those who love God, who are called according to his purpose" (Romans 8:28). Thanks be to God, through Jesus Christ our Lord.

Michel R. Belzile
September 4th, 1994

P.S. - I have found it difficult to write an ending to this history. There is something within me which yearns to leave it open-ended, and thus unfinished. After all, the history of Mountsberg and Westover is not ended. In fact, their history is in the making even as I write, and I recognize that I am privileged to be a part of that unfinished history. This is part of the reason why I chose to leave the final paragraph of the history book open-ended, thus leaving the reader expecting more. However, upon further reflection, I have decided to insert this conclusion for the sake of those who may feel the need to tie up those loose ends with a brief conclusion. So be it!

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APPENDIX A

A DECLARATION OF FAITH AND PRACTICE OF THE BAPTIST CHURCH OF FLAMBORO EAST [Mountsberg Baptist Church] Adopted September 25, 1850

- 1st - We believe that the Bible contains a revelation from God and that it communicates all the Instruction necessary to the knowledge of our duty and to our Salvation. In this view we embrace it (without the addition of human creeds) as the complete and certain rule of faith and practice (II Tim 3:16,19).
- 2nd - We believe in the existence of one true and eternal God who is truly omnipotent, omniscient, and gracious; that the godhead consists of Trinity in Unity of the Father, Son and the Holy Spirit and that the three are one God (Deut 6:4; I John 5:7; Matt 28:19).
- 3rd - That God created the heavens and the earth and by his providence sustains all things; that he controls the affairs of men; and of the world (Gen 1:1; John 1:1-3; Col 1:16,17).
- 4th - God created men upright and gave him a commandment which man disobeyed; in consequence of this disobedience he became dead in trespasses and sins; and all his posterity are children of wrath, subject to dissolution and eternal condemnation (Eccl 7:29; Gen 3:6; Eph 2:1; Rom 5:12; Eph 2:3; Matt 25:41).
- 5th - We believe that all men must have perished forever in hell had not God of his own sovereign purpose and everlasting love chosen his people in Christ before the foundation of the world (Gal 3:10; Eph 1:4-5; Acts 4:12).
- 6th - In the fullness of time Jesus Christ who is the true and Great God and the only Saviour came in to the world to save sinners. He is also possessed of the Human nature: he by his holy life obeyed the divine law; and by his death made a complete atonement for the sin of all his people; and is thereby able to save to the uttermost all that come unto God by Him (Gal 4:4; Titus 2:13-14; Gal 3:16; Heb 2:16; Heb 7:26; Rom 5:11; Heb 7:25)

- 7th - In order to have salvation we must be born again; believe in the Lord Jesus Christ and be justified through the imputation of his righteousness to our souls (John 3:3,16,17; Rom 3:20,22,26; Rom 4:6; Rom 5:19).
- 8th - The Lord does affectually call sinners out of darkness into his marvellous light. He does by his Spirit sanctify and enable them to persevere in their obedience to Jesus Christ unto eternal life (Rom 15:16; Job 17:9; John 10:27-19).
- 9th - This eternal Salvation is effected in all its parts by the grace of God in Jesus Christ (John 1:17; Eph 2:8)
- 10th - We believe it is the duty of such as trust in the Lord Jesus Christ, possessing unity in the faith to unite together in the formation of a visible church of Christ to watch over and pray for each other in the Lord; to observe his ordinances, Baptism and the Lord's Supper; to support the preaching of the gospel and keep all his commandments (Acts 8:26,37; Acts 2:41,42,49).
- 11th - That the only officers belonging to a gospel church are Bishops and Deacons; that the only symbolic ordinances appertaining to the gospel dispensation are Baptism and the Lord's Supper (Phil 1:1; I Tim 3:1-13; compare Acts 14:2,3; Acts 20:17,28).
- 12th - We believe the immersion of believers in the name of the Trinity [to be] the only Christian Baptism (Matt 28; 19; Acts 2:41-42).
- 13th - The constitution of the church of Christ as a single and independent community of Baptized believers of which Christ is the sole head and Law giver within which the ordinances of the Lord's Supper is kept to which ordinance only members of Churches established in this order are to be admitted.
- 14th - We believe in a general Resurrection and judgement - the final and everlasting happiness of the righteousness and the final and eternal condemnation of the impenitent and ungodly.

APPENDIX B

A BRIEF HISTORY OF FREELTON REGULAR BAPTIST CHURCH (1884-1911)

***Written by Miss Eba Haines
June 21, 1937***

In the spring of 1884, meetings were begun in a private house, in the village of Freelon, by Mr Robert Hopkins of James Street Church - Hamilton, who was serving the East Flamboro Church as pastor. In a short time the congregation increased until larger accommodation was sought in a rented building. After Mr Hopkins had served East Flamboro Church for about nine months, paying his own transportation to and from Hamilton, and receiving no salary, he made the church an offer, which consisted of freedom from indebtedness for salary during the past months, but, also, that if they would erect a building in Freelon, he would, as fast as it fell due, give the Building Committee an order on the church for the amount due him. This offer was taken up and work begun on land donated by Deacon John Maddaugh - valued at \$400. When the neat white-brick structure was built, Bro Hopkins proposed that they add a vestry and small spire, to which he would - from his own pocket - give the sum of \$50. This too was accepted, and when completed the building was valued at \$1,200, making the whole property worth \$1,600. The church was seated with chairs to a capacity of about 200, and a beautiful organ was presented by Miss Rebecca Redmond a step-daughter of Pastor Hopkins, also a large pulpit Bible was the gift of Mrs Hopkins. In May 1886, the Opening Services took place, Pastor Hopkins, and Rev. J.W. Steward being the preachers for the occasion.

On May 3rd 1891 thirteen members of the East Flamboro Church were granted letter of dismission, for the purpose of organizing themselves into the Freelon Regular Baptist Church, which purpose was carried out on May 12th - following, one other local lady [Elizabeth Steward] uniting, thus constituting a charter membership of 14. Elder A. Gay presided at this organization meeting.

On May 27th a council of churches met and recognized this church, to which Bro Hopkins and Rev. G. Anderson of Hamilton were invited, also the following churches - East Flamboro (Mountsberg), Westover (Beverly), Guelph, 1st & 2nd churches, Galt, Binbrook, James Street Hamilton, Dundas, and Acton.

In June application for reception into the Midland Counties Association was made and Rev. A. Gay was called as pastor.

During the summer of 1892, student pastor - C.N. Mitchell served the three churches, at which time the church joined the Niagara-Hamilton Association and supplies were had during the winter following. In May 1893, Rev William Peer became pastor, remaining until the close of 1894 or first 1895. April 1st 1895, Rev William Spencer became pastor - the membership being 21. In August 1895 a new Karn organ was purchased, Mr Karn paying \$25 on the price, himself.

In November 1897 Rev. Spencer resigned and in March 1898 Mr Gurney - unordained - was called. He remained about 1 1/2 years, and from September 1899 to April 1900 the church was pastorless. Then Rev. T.A.P. Frost became pastor, serving until the end of 1901. On March 31st 1902 Rev. R.G. Blundell was called and he remained until the end of March 1905. In July 1905 Rev. E. J. Haines became pastor. During this pastorate the church underwent repairs and redecorating. Special meetings were held under the leadership of Evangelist McLennan.

In 1911 following an illness Pastor Haines resigned, and for a time supplies were had - Student John Linton serving part of the summer. However, death and removal, and conflicting services of another church made it necessary to close the doors.

[The church building is now a white painted-brick residencial home located on West side of Brock Road in Freelon, four houses Northwest of the Freelon United Church.]

ADDITIONAL NOTES ON FREELTON BAPTIST CHURCH

CHARTER MEMBERS (14)

James & Maryette Berkholder
Alwilda Berkholder
John & Matilda Cartwright
Edward Hirst
Millie Lee
William & Nellie Revell
Elizabeth Steward
Loammi & Mary Sutton
Delila Sutton
Sarah Wheeler

First Pastor: Rev. Alexander Gay

First Deacons: Deacon James Berkholder
Deacon John Cartwright
Deacon Loammi Sutton

First Clerk: Edward Hirst

First Treasurer: William Revell

APPENDIX C

MOUNTSBERG BAPTIST CHURCH MEMORIAL PLAQUE

TO THE GLORY OF GOD
AND
DEEP APPRECIATION
OF
THE GENEROUS DONATIONS
IN LOVING MEMORY
OF THOSE LISTED BELOW
"MAY THEY REST IN PEACE"

Charles Arthur Bryant
September 1, 1978

Eba B. Haines
March 22, 1979

Edith Ella Campbell
July 20, 1979

Earl Ray Dougherty
September 10, 1980

Lyle Elvin Dougherty
January 25, 1981

Myrna Faye Bryant
May 15, 1982

William George Revell
September 17, 1982

Vera Irene Gunby
December 11, 1982

Helen Marshall Priest
July 28, 1983

Albert Finton Page
September 23, 1985

Russell A. Colling
November 1, 1986

Mildred Ione Revell
November 2, 1987

Flossie Dougherty
July 4, 1975

Nellie Revell Wingrove
January 25, 1979

Mary Selena Rennick
June 22, 1989

Mary Idelle Wingrove
April 11, 1992

Clarence Robert Warner
October 3, 1992

APPENDIX D

MOUNTSBERG BAPTIST CHURCH

PASTORS

1844 - 1940

	Elder Joseph Clutton	(1844 - 50)	
	Elder Job Moxom	(1850 - 54)	<i>Ordained 1852</i>
	Student Supply	(1854 - 59)	
	Elder Joseph Clutton	(1859 - 60)	Interim Pastor
	Elder William Forsyth	(1860 - 69)	<i>Ordained 1862</i>
	Rev. James Mackie	(1869 - 70)	Interim Pastor
	Rev. James Samis	(1871)	Supply Preacher
	Rev. W. S. McDermand	(1872)	Interim Pastor
	Rev A. Warren	(1872 - 73)	
	Rev. William Grant	(1874 - 75)	<i>Ordained 1875</i>
	Rev. Daniel Wright	(1875 - 76)	
@	Mr. M. G. Everton	(1876 - 78)	
@	Rev. A. McConnell	(1878 - 80)	<i>Ordained 1878</i>
@	Rev. James Mackie	(1880)	Interim Pastor
@	Rev. W. P. Hazelton	(1880 - 84)	
#	Mr. Robert Hopkins	(1884)	Interim Pastor
#	Mr. A. Ronald Gregory	(1885 - 87)	
+	Rev. James Bracken	(1887 - 89)	<i>Ordained 1889</i>
+	Rev. Alexander Gay	(1890 - 92)	
#	Mr. C. N. Mitchell	(1892 - 93)	Supply Preacher
+	Rev. William Peer	(1893 - 95)	
+	Rev. William Spencer	(1895 - 97)	
+	Mr. H. G. Gurney	(1898 - 99)	died while in pastorate
+	Rev. T. A. P. Frost	(1900 - 01)	
+	Rev. R. G. Blundell	(1902 - 05)	<i>Ordained 1902</i>
+	Rev. E. J. Haines	(1905 - 11)	
*	Mr. John Linton	(1911)	Summer Supply
*@	Rev. E. J. Haines	(1911 - 23)	
%	Rev. Sidney Lawrence	(1924 - 27)	<i>Ordained 1924</i>
%@	Rev. Robert Campbell	(1927 - 29)	<i>Ordained 1928</i>
@	Rev. R. K. Gonder	(1929 - 31)	
@	Student Supply	(1931 - 33)	
@	Rev. E. J. Pudney	(1933)	Interim Pastor
	Mr. John M. Ward	(1934 - 35)	
	Mr. A. S. Roblin	(1935 - 38)	
	Mr. J. E. Williamson	(1938 - 40)	

* Mountsberg, Westover

Mountsberg, Freulton

@ Mountsberg, Flamboro Centre

+ Mountsberg, Westover, Freulton

% Mountsberg, Westover, Flamboro Centre

x Westover, Dundas, [Lemon's Settlement ?]

WESTOVER BAPTIST CHURCH

PASTORS

1845 - 1940

	Elder Isaac Elliot	(1849 - 51)	
	Elder George Patton	(1851 - 55)	<i>Ordained 1851</i>
	Elder Ephram Smith	(1855 - 56)	
x	Elder William A. Caldwell	(1856 - 57)	
	Part time Supply	(1857 - 61)	
	Elder W. P. Hazelton	(1861 - 63)	
	Elder Elijah Chesney	(1864 - 65)	<i>Ordained 1864</i>
*	Elder William Forsyth	(1865)	served 3 months
	Elder Isaac J. Rice	(1867 - 68)	
	Rev. James Samis	(1870)	<i>Ordained 1870</i>
	Elder Isaac J. Rice	(1871 - 80)	died while in pastorate
	Rev. John Cameron	(1880 - 81)	
	Rev. J. D. McColl	(1882 - 84)	
	Rev. George Chittendon	(1884 - 85)	<i>Ordained 1884</i>
	Rev. Alford R. Spencer	(1886 - 88)	<i>Ordained 1886</i>
+	Rev. James Bracken	(1888 - 89)	<i>Ordained 1889</i>
+	Rev. Alexander Gay	(1890 - 92)	
+	Rev. William Peer	(1893 - 95)	
+	Rev. William Spencer	(1895 - 97)	
+	Mr. H. G. Gurney	(1898 - 99)	died while in pastorate
+	Rev. T. A. P. Frost	(1900 - 01)	
+	Rev. R. G. Blundell	(1902 - 05)	<i>Ordained 1902</i>
+	Rev. E. J. Haines	(1905 - 11)	
*	Mr. John Linton	(1911)	Summer Supply
*	Rev. E. J. Haines	(1911 - 17)	returned as Interim Pastor
	Mr. William McDonald	(1917 - 19)	Interim Pastor
	Student Supply	(1919 - 23)	
%	Rev. Sidney Lawrence	(1924 - 27)	<i>Ordained 1924</i>
%	Mr. Robert Campbell	(1927)	Fired
	Mr. Peter R. Morrison	(1928 - 40)	

Symbols Indicating the Various Pastoral Charges

- | | |
|-------------------------------|--|
| * Mountsberg, Westover | + Mountsberg, Westover, Freilton |
| # Mountsberg, Freilton | % Mountsberg, Westover, Flamboro Centre |
| @ Mountsberg, Flamboro Centre | x Westover, Dundas, [Lemon's Settlement ?] |

MOUNTSBERG AND WESTOVER BAPTIST CHURCHES

PASTORS

1940 - 1994

*	Mr. Francis Rice	(1940 - 42)	
*	Mr. Everett G. Ward	(1942 - 46)	
*	Mr. Arthur G. McDowell	(1946 - 49)	
*	Mr. John E. Thomas	(1949 - 52)	
*	Mr. Rubin Bonney	(1952 - 54)	
*	Mr. William Bidewell	(1954 - 56)	
*	Mr. Roland Glendinning	(1956 - 59)	
*	Mr. Ron F. Copeland	(1959 - 61)	
*	Rev. H. George Rath	(1961 - 66)	<i>Ordained 1966</i>
*	Rev. Donald G. Misener	(1966 - 70)	<i>Ordained 1968</i>
*	Rev. Thomas Caldwell	(1970 - 71)	<i>Ordained 1971</i>
*	Rev. Robert Poole	(1971 - 73)	<i>Ordained 1973</i>
*	Rev. Thomas Brelsford	(1973 - 75)	<i>Ordained 1975</i>
*	Mr. David Elliott	(1975 - 76)	
*	Rev. Terry Dempsey	(1976 - 83)	<i>Ordained 1980</i>
*	Mr. David J. Ogilvie	(1983 - 86)	
*	Rev. Jean Wright	(1987)	Interim Pastor
*	Mr. John Perkin	(1987 - 90)	
*	Rev. Michel R. Belzile	(1990 -)	<i>Ordained 1991</i>

Symbols Indicating the Various Pastoral Charges

* Mountsberg, Westover	+ Mountsberg, Westover, Freulton
# Mountsberg, Freulton	% Mountsberg, Westover, Flamboro Centre
@ Mountsberg, Flamboro Centre	x Westover, Dundas, [Lemon's Settlement ?]

APPENDIX E

MOUNTSBERG BAPTIST CHURCH DEACONS

Thomas Wingrove	(1848 - 1869)	21 years
Alexander Robertson Sr.	(1848)	
John Meddaugh	(1860 - 189?)	
Loammi Sutton	(1870 - 1891)	21 years
Edward Hirst	(1871 - 1887)	
David Johnston	(1877 - 1879)	
James Berkholder	(1889 - 1891)	
Archibald Campbell	(1891 - 19??)	
Alpheus Mount	(1891 - 19??)	
Parker Allison	(1918 - 192?)	
Edmund Hurren	(191? - 1921)	
William Martin	(1925 - 1932)	
Charles Revel	(1925 - 1930)	
Albert E. Campbell	(1929 - 1931) (1934-1953)	
Mr Small	(1931 - 193?)	
Charles Revel	(1931 - 1946)	
Charles Mount	(1932 - 193?)	
Gordon Wingrove	(1933 - 194?)	
William Wingrove	(1955 - 1992)	37 years
William Revell	(1956 - 1977)	21 years
Roy Rintoul	(1963 - 1989)	26 years
Evelyn Page	(1978 - 1980) (1988 - 1991)	1st woman
Peter Pawlik	(1978 - 1982)	
Brian Colling	(1978 - 1991)	
Grace Bell	(1981 - 1988)	
Shirley Hogg	(1983 - 1987) (1989 - 1992)	
Nancy Kitchen	(1986 - 1989)	
Roger Priest	(1990 - 1993)	
George Galloway	(1990 - 1993)	
Marg Priest	(1991 - 1994)	
Jim Richardson	(1991 - 1994)	
Doug Ashton	(1992 - 1995)	
Valerie Lynds	(1992 - 1995)	
Tom Gillespie	(1993 - 1996)	
Doris Grant	(1993 - 1996)	
Wayne Hutt	(1994 - 1997)	
Bill Phipps	(1994 - 1997)	

MOUNTSBERG BAPTIST CHURCH

LIFE-TIME DEACONS

(Title abolished October 9, 1990)

William Wingrove (1985)
 William Revell (1985)
 Roy Rintoul (1985)
 Brian Colling (1988)

HONOURARY LIFE-TIME DEACONS

(Title abolished October 9, 1990)

Charles Revel (1931)
 Albert E. Campbell (1934)
 William Revell (1988)
 Roy Rintoul (1990)

CHURCH TREASURERS

John Maddaugh	(1863 - 1867)	
Edward Hirst	(1868 - 1872)	
John Maddaugh	(1872 - 1883)	
Edward Hirst	(1884 - 1891)	
Edmund Hurren	(1891 - 1920)	
Archibald Campbell	(1921 - 1924)	
Albert E. Campbell	(1925 - 1928)	
Mr. Small	(1929 - 1933)	
Clarence Wingrove	(1933)	
Alex L. Campbell	(1934 - 1937)	
Albert E. Campbell	(1938 - 1953)	
William Wingrove	(1953 - 1962)	
Earl Dougherty	(1963 - 1971)	
Brian Colling	(1972 - 1992)	20 yrs
William Wingrove	(1992 -)	

CHURCH CLERKS

Thomas Atkins	(1847 - 1860)	
Edward Hirst	(1861 - 1879)	
Alpheus Mount	(1879 - 1918)	39 years
Charles Mount	(1918 - 1947)	29 years
Eba Haines	(1948 - 1955)	1st woman
Roy Rintoul	(1956 - 1961)	
Charles Bryant	(1962 - 1973)	
Roy Rintoul	(1974 - 1989)	
Shirley Hogg	(1990 -)	

WESTOVER BAPTIST CHURCH DEACONS

John Westover	(1845 - 1862)	
William Wallace	(1848 - 1850)	
John Embury	(1850 - 1883)	
Barnabas Shaver	(1862 - 1896)	34 years
John Robertson	(1865 - 1871)	
Benjamin McIntosh	(1865 - 1877)	
Thomas McNichol	(1877 - 1885)	
Jacob Woodley	(1877 - 1909)	32 years
James Rae	(1882 - 1887)	
Alexander Cudney	(1882 - 1902)	
George Shaver	(1894 - 1904)	
Russel Robertson	(1900 - 1910)	
William Head	(1905 - 1945)	41 years
Ross Shaver	(1910 - 1916) (1932 - 1936)	
Andrew Gilmour	(1917 - 1918)	
H. Jamieson	(1919 - 1928)	
George Dunn	(1919 - 1931)	
John Cartwright	(1918 - 1940)	
James Morrison	(1932 - 1948)	
William Martin	(1934 - 1940)	
Roy Cartwright	(1940 - 1953)	
Osborne Nicol	(1941 - 1956)	
Harold Gilmour	(1941 - 1945)	
Robert Rayner	(1950 - 1952)	
Lorne George	(1954 - 1957) (1962 - 1964)	
	(1969 - 1970)	
Bev Nicol	(1954 - 1957)	
Mr. Koester	(1954 - 1957)	
Roy Cartwright	(1955 - 19??)	
Ernie Ellis	(1959 - 1960) (1962 - 1964)	
	(1966 - 1967) (1969 - 1972)	
	(1974 - 1993)	32+ years
Frank Holden	(1960 - 1961)	
Cecil Lyons	(1960 - 1963) (1968 - 1970)	
Ivan McDonough	(1967 - 1981) (1971 - 1974)	
	(1977 - 1981)	
John Yovanov	(1967 -)	25+yrs
Lloyd George	(1972 - 1992)	

cont . .

WESTOVER BAPTIST CHHURCH

DEACONS

(continued)

Ken Ego	(1974 - 1975)	
Alex Cushnie	(1976 - 1991)	(1993 -)
John Veltkamp Jr.	(1983 - 1990)	
John Ferrier Sr.	(1986 -)	
Ruby George	(1987 - 1991)	1st woman
Betty Veltkamp	(1990 -)	

HONOURARY DEACONS

Jacob Woodly	(1928)
Roy Cartwright	(1954)
Frank Holden	(1962)

CHURCH TREASURERS

David McKenzie	(1854 - 1855)	
John Westover	(1856 - 1862)	
Barnabas Shaver	(1862 - 1878)	
John Embury	(1878 - 1882)	
John Woodley	(1882 - 1892)	
Morgan Shaver	(1892 - 1905)	
William Head	(1905 - 1917)	
Erwin Jamieson	(1917 - 1927)	
Edith Nicol (Cartwright)	(19?? - 19??)	1st woman
Wilber Dunn	(19?? - 1932)	
Roy Cartwright	(1932 - 19??)	
Dorothy Shaver	(1960 - 1964)	
Verna (Susie) McDonough	(1965 - 1989)	24 yrs
Janice Watterworth	(1990-)	

WESTOVER BAPTIST CHURCH **CHURCH CLERKS**

David McKenzie	(1850 - 1855)	
John Westover	(1856 - 1861)	
Benjamin McIntosh	(1862 - 1891)	29 yrs
Jacob Woodley	(1892 - 1908)	
Ross Shaver	(1909 - 1916)	
Lyle Shaver	(1916 - 1925)	
Osborne Nicol	(1926 - 1935)	
Earl Martin	(1936)	
Mary Martin (Hunt)	(1937 - 1940)	1st woman
Orville Mackie	(1942 - 1949)	
Vera Shaver	(1950)	
Audrey George	(1951 - 195?)	
Dorothy Ego	(1960 - 1964)	
Alice Ellis	(1965 - 1968)	
Dorothy Ego	(1969 - 1973)	
Trudy Mills	(1974 - 1977)	
Lil Longson	(1978 - 1981)	
Dorothy Ego	(1982 - 1983)	
Jean Ferrier	(1984 -)	

APPENDIX F

MOUNTSBERG BAPTIST CHURCH

MEMBERSHIP - May 1994

(44 active members (*) - 36 active adult adherents)

* Doug Ashton	Eric Johnston	<u>Active Teens (12-17yrs): 13</u>
* Sue Ashton	Belle Kitchen	Laura & Amy Ashton
Sibel Balli	Cathy Lang	Joshua Bland
* Jack Bell	Roy Lewis	Trish Chamberlain
* Grace Bell	* Terry Lynds	Everett Corbin
Michel Belzile	* Valerie Lynds	Michael & Matthew Duke
Mary Ellen Belzile	Elio Mancini	Stephanie Gray
Anne Bland	* Thelma Mancini	Byron Gunby
Ted Bland	Jody Marshall	Cathy Phipps
Ken Bonham	Rod McTaggart	Amy, Diane, Michelle Poirier
Heather Bonham	Cori McTaggart	
* Paul Brewer	Michael Merritt	<u>Sunday School (3-11yrs): 31</u>
Lois Campbell	* Rita Merritt	Joshua Belzile
Faye Chamberlain	* Evelyn Page	Aaron Bland
* Ruth Colling	* Rhonda Patchett	Kyla & Karol-Ann Bonham
* Brian Colling	* William Phipps	Nathan Chamberlain
Ruth-Anne Corbin	* Wendy Phipps	Raelene, Jared, &
Lloyd Coverdale	* Darlene Poirier	Marleah Corbin
Faye Coverdale	* Marg Priest	Billy, Kristen, & Sylvia Eaton
* Nicole Crabtree	* Jennifer Raymond	Willie Gray
* Sharon Duke	Vince Raymond	Nina & Jamie Gunby
Allan Eaton	* William Revell	Andrew Hutt
Peggy Eaton	* Jim Richardson	Kelly & Ryan Lang
* George Galloway	* Marg Richardson	Erika McMeekin
* Audrey Galloway	* Roy Rintoul	Sara & Rebecca McTaggart
* Tom Gillespie	* Dorothy Rintoul	Teague & Tamara Patchett
* Stella Gillespie	Debbie Seeley	Jennifer Poirier
Ross Grant	Donald Small	Sandrena Raymond
* Doris Grant	Mary Small	Penny & Holly Thomson
* Sally Gray	Kaye Szelei	Victoria Traveris
Cecil Gunby	Jean Traveria	James Turner
Teresa Gunby	* Glenn Turner	Lyndsay, Ashley, &
* Shirley Hogg	* Kelly Truner	Chelsea Wigood
* Milton Hogg	* Lil Warner	
Neil Hunter	Lynda Wigood	<u>Nursery (0-3yrs): 5</u>
Shirley Hunter	* Earle Wingrove	Genevieve Belzile
* Wayne Hutt	Lloyd Wingrove	Easton Patchett
* Gayle Hutt	Hazel Wingrove	Dalton Raymond
* Michelle Hutt	* William Wingrove	Spencer Seeley
* Joan Johnston	* Marjorie Wingrove	Stephanie Turner

APPENDIX G

WESTOVER BAPTIST CHURCH **MEMBERSHIP - 1994**

(26 active members () - 12 active adult adherents)*

- * Michel Belzile
- * Mary Ellen Belzile
- * Beverly Bird
- Jim Bird Sr.
- * Alex Cushnie
- * Thelma Cushnie
- * Ken Ego
- * Dorothy Ego
- * Ennie Ellis
- * Alice Ellis
- * John Ferrier Sr.
- * Jean Ferrier
- * Ruby George
- * Lloyd George
- Lori Hewitson
- * Mary Hunt
- Ross McAndrew
- Jeanette McAndrew
- * Verna (Susie) McDonough
- * Alberta (Bert) McDonough
- Murray McDonough
- Marie McDonough
- Doug Reynolds
- Kim Reynolds
- * Clint Shaver
- * Dorothy Shaver
- * Murray Shaver
- * Vera Shaver
- * Murray Thompson
- * Dawn Thompson
- * Betty Veltkamp

- * Janice Watterworth
- Rosemarie Widmaier
- Lance Wildeman
- Carol Wildeman
- Mary Woods
- * John Yovanov
- * Edna Yovanov

Children: 6

Joshua & Genevieve Belzile
Courtney & Brody Hewitson
Victoria & Kyle Reynolds

